Presented to
United
Theological Seminary
Library
Dayton, Ohio

by

J. Balmer Showers

Bak
250

JEREMIAH

JEREMIAH

THE BOOK OF THE PROPHET JEREMIAH
WITH EXPLANATORY NOTES
AND PARAPHRASES

BY

E. H. BROADBENT
Author of "The Pilgrim Church"

LIBRARY OF
United Theological Seminary
BS
1525
.B68
56,334

PICKERING & INGLIS
LONDON GLASGOW EDINBURGH
[1935]

LONDON - - 14 PATERNOSTER ROW, E.C.4
GLASGOW - - 229 BOTHWELL STREET, C.2
EDINBURGH - 29 GEORGE IV BRIDGE

Made and Printed in Great Britain

Preface

THE TEXT printed for reference in this book is that of the Authorized Version.

Many questions arise in reading the Prophecy of Jeremiah—questions as to translation and exposition, as well as critical and historical questions, and questions as to the order in which the prophecies are arranged. On many of these points there are differences of opinion, but the various views held are not detailed in these notes; because though they are important, yet, for the sake of brevity and simplicity, only the conclusion, arrived at after careful consideration, is given; the other views can be ascertained by reference to the works of those who have accepted and expressed them.

The notes and paraphrases are written in the hope that they will help readers in understanding this portion of the Holy Scriptures. They are not designed to replace, but to stimulate that individual reading of the Word and meditating on it, with prayer, which the Holy Spirit constantly uses as a means of translating the letter of the Word into Spirit and Life to the hearer.

Digitized by the Internet Archive
in 2025

https://archive.org/details/jeremiah0000ehbr_m4p6

Jeremiah and the Prophets

HIDDEN IN "the Prophets" (Luke 24. 44) lay a mystery which was revealed, when Christ came, in the events of His life, death and resurrection, and in the doctrines which flow from these. The Lord and the apostles not only read the prophets, but He lived out what is written in them, and they constantly referred their teaching to them as being derived from them. The apostle Paul encloses the whole of his great exposition of the Gospel in the epistle to the Romans, within the testimony of the prophets, beginning (Rom. 1. 1-2) by saying that "the gospel of God" is that "which He had promised afore by His prophets in the Holy Scriptures," and closing by saying that the preaching of Jesus Christ is the manifestation "by the scriptures of the prophets" of the mystery kept secret during eternal ages (Rom. 16. 25-26). Peter preaching Christ to Cornelius says, "to Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). In reading the prophets, therefore, it is to be expected that many passages will be found which, appearing obscure or to refer to passing events only, are found to have a further (prophetic) meaning when read in the light of New Testament revelation. This fuller meaning is not something that the New Testament writers put into them, but it was already there, necessarily in a dark, hidden form, and is now brought out by enlightening of the Holy Spirit. Much of the prophetic Word cannot be understood until it is fulfilled, but when it is fulfilled it is shown to have been the inspired word of God. The

prophets themselves did not always understand the full significance of what they wrote, so the apostle Peter writes of the salvation that is by faith, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven" (1 Peter 1. 10-12). It is therefore not necessary to enquire whether Isaiah, when he wrote "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7. 14), understood all that was contained in the words, since Matthew, recording the circumstances of the birth of Jesus, saw by the Holy Spirit, how "all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1. 22-23). When Hosea wrote the words "and called my son out of Egypt" (Hos. 11. 1), he may only have thought they referred to Israel brought out of Egypt in the time of Moses, but the evangelist saw by the Holy Spirit that when the infant Jesus was carried into Egypt and brought out again it fulfilled that "which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (Matt. 2. 15). The Lord said of Himself that He came to "fulfil" the prophets (Matt. 5. 17).

As to the form of the writings of the prophets, they are partly poetry, partly prose. Hebrew poetry is not governed by rules of rhyme or metre, but by a parallelism, according to which one line repeats what has been

said in the line before but in different words. As for instance:

> "Therefore all they that devour thee shall be devoured;
> And all thine adversaries, every one of them, shall go into captivity;
> And they that spoil thee shall be a spoil,
> And all that prey upon thee will I give for a prey" (Jer. 30. 16).

This is the simplest form, and is capable of an indefinite variety of modification. As prose is liable to adopt at times similar forms of alliteration and repetition, it may often be that poetry and prose alternate, and run into each other so as to be hardly distinguishable. Much of the book of the prophet Jeremiah is in dialogue, or in a dramatic form in which a number of speakers are introduced. The language is hieroglyphic in its wealth of figures, symbols, types, illustrations. Animals, birds, trees, mountains, rivers, implements, customs, are all part of the language used to express the spiritual teaching to be conveyed concerning God and man, sin and judgment, faith, salvation and holiness.

The prophet Jeremiah, more than any other, reveals himself, both in outward history and inward development. The times in which he lived, combined with his personal character, peculiarly fitted him to understand and make known the purposes of God and to show that the Divine revelation is developed from one age or dispensation to another.

While Isaiah shows the power of God to deliver out of overwhelming distress, Jeremiah shows His power to deliver in the distress and through it to open a door to larger salvation.

He builds the bridge which spans the captivity, one end of it being founded deep in Jerusalem destroyed and the other on the rock of Zion restored.

Introduction

THE MINISTRY of Jeremiah in Jerusalem filled the forty years which closed with the destruction of that city.

The book consists of autobiography, prophecy, and history.

Contemporary prophets were: Zephaniah (Zeph. 1. 1) and Obadiah (Obad. 11-14, 20) and the prophetess Huldah (2 Kings 22. 14; 2 Chron. 34. 22) in Jerusalem, and Ezekiel and Daniel in captivity.

The kings of Judah during this time were:

Josiah, the last 18 years of his reign (Jer. 25. 3; 2 Kings 22. 1; 2 Chron. 34. 1).

Jehoahaz or Shallum, his son, 3 months (2 Kings 23. 30-31; 2 Chron. 36. 1-2).

Jehoiakim or Eliakim, another son of Josiah, put on the throne by the king of Egypt, 11 years (2 Kings 23. 34-36; 2 Chron. 36. 5).

Jehoiachin or Jeconiah or Coniah, son of Jehoiakim, 3 months (2 Kings 24. 8; 2 Chron. 36. 9).

Zedekiah or Mattaniah, also a son of Josiah, 11 years, to the destruction of Jerusalem (2 Kings 24. 17 to 25. 10; 2 Chron. 36. 10-21).

Together, 40 years.

Jeremiah's prophecies are not arranged chronologically, but according to subjects. (The Septuagint has a different arrangement.)

The divisions of the book are:

I.	Chaps. 1-20.	The preparation of Jeremiah.
II.	Chaps. 21-29.	Prophecies of Gentile dominion.
III.	Chaps. 30-33.	Prophecies of restoration.
IV.	Chaps. 34-39.	To the destruction of Jerusalem.
V.	Chaps. 40-45.	Going down into Egypt.
VI.	Chaps. 46-51.	Prophecies concerning nations.
VII.	Chap. 52.	Description of the destruction of Jerusalem.

Contents

PART I

PROPHECIES AND PREPARATIONS OF THE PROPHET (Chapters 1-20) .. .. PAGE 15

PART II

PROPHECIES OF GENTILE DOMINION (Chapters 21-29) 97

PART III

PROPHECIES OF RESTORATION (Chapters 30-33) .. 139

PART IV

FINAL PROPHECIES TO THE FALL OF JERUSALEM (Chapters 34-39) 165

PART V

GOING BACK INTO EGYPT (Chapters 40-45) .. 197

PART VI

PROPHECIES CONCERNING NATIONS (CHAPTERS 46-51) 221

PART VII

DESTRUCTION OF JERUSALEM (Chapter 52) 273

PART I

CHAPTERS 1 TO 20

Prophecies and Preparation of the Prophet

SUMMARY OF PART I

CHAPTERS 1 TO 20

Prophecies and Preparation of the Prophet

	CHAPS.	
A.	1.	Jeremiah's Call and Appointment.
B.	2. 1 to 3. 5.	The first Prophecy. Remembrance and Call to Repentance.
C.	3. 6 to 4. 2.	Appeal to Israel in Captivity.
D.	4. 3 to 6. 30.	Invasion of Judæa foretold.
E.	7 to 10.	Idols and the true God.
F.	11 and 12.	The Covenant.
G.	13.	Sign of the Linen Girdle.
H.	14 and 15.	The Dearth.
I.	16 and 17.	Communion.
J.	18 to 20.	The Potter.

PART I.—A.

CHAPTER 1. 1-19.

Jeremiah's Call and Appointment

CH. 1

NAME AND ORIGIN.

1 The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

1 Jeremiah's father was not the High Priest, though he had the same name (2 Kings 22. 4; 2 Chron. 34. 9). The High Priest was of the line of Eleazer (1 Chron. 6. 4, 13-15) whereas the priests at Anathoth were of the house of Ithamar (1 Kings 2. 26-27; 1 Chron. 24. 3). The family lived on its ancient inheritance, held since the days of Joshua (Josh. 21. 13-19), at Anathoth in Benjamin, some 3 miles north-east of Jerusalem.

PERIOD OF JEREMIAH'S PROPHECIES.

2 To whom the word of the LORD came in the days of Josiah the son
3 of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

2 The king of Judah, Josiah, when only twenty years old, had begun his work of reformation, a year before the word of the Lord came to Jeremiah (2 Chron. 34. 1-3), himself quite young. It came, not only in the days of Josiah, whose sympathy and protection could be counted
3 upon, but "also" throughout the times of the hostile, idolatrous kings who followed him.

JEREMIAH BEGINS HIS NARRATIVE.

4 Then the word of the LORD came unto me,

4 Jeremiah, who so far has been spoken about, now begins himself to speak and relates his own experience, beginning with that event which changed his whole life, the coming to him of the word of the Lord in the thirteenth year of Josiah's reign. How did the word of the Lord come to him? God spoke in the prophets (Heb. 1. 1, R.V.); the Spirit of Christ was in the prophets

(1 Peter 1. 10-11); they spoke as they were moved by the Holy Spirit (2 Peter 1. 21); so that Jeremiah had an inward revelation from the Father, the Son and the Holy Spirit. Those who have not in some measure the indwelling Holy Spirit cannot understand inspiration. They only see the form or letter of the word, its Spirit and Life are incomprehensible to them and cannot be explained.

The Lord's call to Jeremiah.

5 saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

5 First the Lord revealed to Jeremiah His own knowledge of him before his birth, even then separating and appointing him to be a prophet to the nations—as afterwards Paul to be the apostle to the nations (Gal. 1. 15-16). The work of God on the unborn child requires of parents that they should act in communion with Him. The training of the child is being carried on by their conduct before its birth (Psa. 139. 13-16; Judg. 13. 3-5; Luke 1. 13-17). This verse contains the teaching of predestination.

Jeremiah replies.

6 Then said I, Ah, Lord God! behold, I cannot speak: for I *am* a child.

6 Jeremiah is afraid of the call, considering his own youth and inability to speak (Ex. 3 and 4).

The Lord answers Jeremiah's objection.

7 But the Lord said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou
8 shalt speak. Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord.

7 Jeremiah was not to consider his own weakness and inexperience but to go where the Lord sent him and to speak, not words of his own, but what the Lord gave him
8 (John 12. 49). Therefore he was not to be afraid of men because the Lord was with him to deliver him.

Jeremiah's vision of the Lord.

9 Then the Lord put forth his hand, and touched my mouth.

9 Jeremiah then became aware of a Presence that could be seen and felt, he had a vision of the Lord, as formerly Isaiah (Isa. 6) and later Paul (Acts 22. 18-21).

THE LORD APPOINTS JEREMIAH A PROPHET.

9 And the LORD said unto me, Behold I have put my words in thy
10 mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

9 The hand that touched his mouth caused Jeremiah to speak words that were not his own, as Peter did at Pente-
10 cost. From this time kings and kingdoms rose and fell and events of highest importance to the world took place according to the word of Jeremiah (2 Chron. 36. 21-23; Ezra 1. 1; Matt. 2. 17-18; Heb. 8. 8-12; 10. 15-17).

THE LORD QUESTIONS JEREMIAH.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou?

11 This question "What seest thou?" was an examination question addressed personally to Jeremiah by name as one who was to be a Seer, to try whether he was observant of things around him.

JEREMIAH REPLIES.

And I said, I see a rod of an almond tree.

He gave a clear answer showing that he saw the rod of an almond tree, the first foreteller of the coming Spring.

THE LORD'S PARABLE OF THE ALMOND ROD.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

12 A parable to impress upon Jeremiah the certainty of the word of the Lord. There is a play on the word almond tree, which in Hebrew means a watcher, and the expression "I will hasten" is literally "I am watching" so that every time Jeremiah saw the almond trees, which abounded in the country, he was reminded of the certainty of the accomplishment of the word of the Lord. To put it into English form, hold up a watch and ask "What do you see?" The reply is "I see a watch." "Then," you say "every time that you see a watch, think how God will watch over His word to perform it. Whenever anyone says 'What time is it?' remember, the time will come when every word of the Lord will have its fulfilment."

The Lord's second question.

13 And the word of the Lord came unto me the second time, saying, What seest thou?

13 A second question was asked to try whether Jeremiah could see more things than one; not only one line of things or one aspect of revelation, but also others, possibly very different, yet needed for preserving the balance of truth.

Jeremiah replies.

And I said, I see a seething pot; and the face thereof *is* toward the north.

This time Jeremiah saw something quite different and his reply indicates the cauldron, the fire, the boiling water and the point of the compass. (R.V. "from the north.")

The Lord's parable of the seething pot.

14 Then the Lord said unto me, Out of the north an evil shall break forth
15 upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against
16 all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

14 The second parable was to confirm and amplify the former one. Here was a cauldron on the fire, the water in it bubbling and boiling. It faced from the north, *i.e.*, toward Jeremiah, who saw it from the south. Its "face" would be indicated by a spout or some other feature. Jeremiah, observant of detail and accurate in description, remarked this and it was made for him a sign indicating an important subject of his forty years' prophecy. The policy of the little kingdom of Judah, placed between the two great powers, Egypt on the south, Assyria on the north, was to play one against the other in order to escape being overwhelmed by either. It was revealed to Jeremiah that the judgment that Judah had to fear would not come from Egypt but from Assyria. A dreadful
15 view was given him of all the northern powers established in Jerusalem and Judah and executing the judgments of
16 God on a people that had abandoned Him, the true God, worshipped idols, practiced wickedness and trusted in ma for deliverance.

The Lord to Jeremiah. Command and encouragement.

17 Thou therefore gird up thy loins, and arise, and speak unto them
all that I command thee: be not dismayed at their faces, lest I con-
18 found thee before them. For, behold, I have made thee this day a
defenced city, and an iron pillar, and brasen walls against the whole
land, against the kings of Judah, against the princes thereof, against
19 the priests thereof, and against the people of the land. And they
shall fight against thee; but they shall not prevail against thee; for
I *am* with thee, saith the Lord, to deliver thee.

17 Jeremiah is now commanded to begin his testimony at once. Since the best way to learn to do any work is by doing it, so Jeremiah was prepared for his work in the actual doing of it. The presence of God was to be more important to him than that of men. His triple Divine
18 defences would prevail against the fivefold ranks of
19 his adversaries. There must be conflict but the Lord with him would be his salvation.

This form of dialogue, interspersed with the narrative, reveals Jeremiah's inmost experiences and exhibits the Lord's dealings with His servant.

PART I.—B.

CHAPTERS 2. 1 TO 3. 5.

The First Prophecy
Remembrance and Call to Repentance

CH.

2

JEREMIAH SENT.

1 Moreover the word of the LORD came to me, saying, Go and cry
2 in the ears of Jerusalem, saying, Thus saith the LORD;

1 A loud preaching in the open air in the public places
2 of the city of Jerusalem was the means the messenger was to use to bring his message to those to whom it was sent. The message itself was from the Lord. The prophet was Divinely inspired to speak in the Name of the Lord. The speaker is not the prophet only but the Lord through him.

REMEMBRANCE.

I remember thee, the kindness of thy youth, the love of thine espousals,
When thou wentest after me in the wilderness, in a land *that was* not sown.
3 Israel *was* holiness unto the LORD,
And the firstfruits of his increase:
All that devour him shall offend;
Evil shall come upon them, saith the LORD.
4 Hear ye the word of the LORD, O house of Jacob,
And all the families of the house of Israel:

2 It is a revelation of what the Lord is, that to Him the early history of Israel (told in Exodus) remains an affecting and ineffaceable remembrance. Love draws a picture from the past of Israel as a bride following her Lord even into a land where there was no visible sustenance, but trusting Him, consecrated to Him. He
3 remembers the firstfruits given to Him and His own
4 protection of His people. Each family is brought to mind, the details of the faith and worship awakened in all the tents of Israel.

Forgetfulness.

5 Thus saith the Lord,
What iniquity have your fathers found in me, that they are gone far from me,
And have walked after vanity, and are become vain?
6 Neither said they, Where *is* the Lord that brought us up out of the land of Egypt,
That led us through the wilderness, through a land of deserts and of pits,
Through a land of drought, and of the shadow of death,
Through a land that no man passed through, and where no man dwelt?
7 And I brought you into a plentiful country,
To eat the fruit thereof and the goodness thereof;
But when ye entered, ye defiled my land,
And made mine heritage an abomination.
8 The priests said not, Where *is* the Lord?
And they that handle the law knew me not:
The pastors also transgressed against me,
And the prophets prophesied by Baal,
And walked after *things that* do not profit.

5 Was the turning away of Israel (described in the book of Judges) due to iniquity in the Lord? It was
6 due to their forgetfulness of their own history. They forgot that it was the Lord Who had brought them out of Egypt and through the dangers of the desert and gave
7 them the blessings of the land. They defiled the good gifts of God. All classes of the people forgot the Lord
8 and transgressed against Him and turned to Baal, whose vile worship and degraded worshippers, Israel, under Joshua, had been used by the Lord to destroy.

Changing Gods.

9 Wherefore I will yet plead with you, saith the Lord,
And with your children's children will I plead.
10 For pass over the isles of Chittim, and see;
And send unto Kedar, and consider diligently,
And see if there be such a thing.
11 Hath a nation changed *their* gods, which *are* yet no gods?
But my people have changed their glory for *that which* doth not profit.
12 Be astonished, O ye heavens, at this, and be horribly afraid,
Be ye very desolate, saith the Lord.
13 For my people have committed two evils;
They have forsaken me the fountain of living waters,
And hewed them out cisterns, broken cisterns, that can hold no water.

9 Though it was not the Lord Who forgot Israel but they who forgot Him, yet He pleads with them, especially
10 with the young people and growing generation. The
11 heathen do not change their gods, though they are no gods;

many of their religious rites are of great antiquity; but Israel has changed the true for the false, glory for vanity.
12 The very clouds that water the earth at God's command may be astonished at a people that has forsaken Him
13 Who is the ceaselessly flowing source of Life, and has thought to supply its need of God from the works of its own hands.

Needless bondage.

14 *Is* Israel a servant? *is* he a homeborn *slave*?
Why is he spoiled?
15 The young lions roared upon him, *and* yelled,
And they made his land waste:
His cities are burned without inhabitant.
16 Also the children of Noph and Tahapanes
Have broken the crown of thy head.
17 Hast thou not procured this unto thyself,
In that thou hast forsaken the Lord thy God,
When he led thee by the way?
18 And now what hast thou to do in the way of Egypt,
To drink the waters of Sihor?
Or what hast thou to do in the way of Assyria,
To drink the waters of the river?
19 Thine own wickedness shall correct thee,
And thy backslidings shall reprove thee:
Know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the Lord thy God,
And that my fear *is* not in thee, saith the Lord God of hosts.
20 For of old time I have broken thy yoke,
And burst thy bands;

14 The helplessness of Judah against Egypt is not due to any right that Egypt has to enslave Israel. Egypt's
15 captains have devastated the land of Israel, her armies
16 from Memphis, the capital, have come over the frontier at Tahapanes and have stripped the country bare as a
17 bald, shaven head. All this is Judah's own fault for forsaking that right way in which the Lord his God was
18 leading him. Then why go to the Nile or to the Euphrates
19 for help? Sin will punish itself. To forsake the Lord and abandon His fear is sin, and its punishment will
20 follow. For of old time you have broken your yoke and burst your bands.

Israel breaks God's law.

And thou saidst, I will not transgress;

And you said I will not serve God (R.V.).

THE LORD REPROACHES ISRAEL.

When upon every high hill
And under every green tree
Thou wanderest, playing the harlot.

And the high places and the groves witness to your unfaithfulness.

THE LORD'S PARABLE OF THE VINE.

21 Yet I had planted thee a noble vine, wholly a right seed:
How then art thou turned into the degenerate plant of a strange vine unto me?

21 The original plant and seed were good, the development was not improvement but degeneration.

THE LORD TO JUDAH.

22 For though thou wash thee with nitre,
And take thee much sope,
Yet thine iniquity is marked before me,
Saith the Lord GOD.

22 No human methods of outward cleansing will remove the stain of sin seen by the eye of God.

JUDAH DENIES SIN.

23 How canst thou say, I am not polluted,
I have not gone after Baalim?

23 Judah's hardened conscience blinded him to evident facts.

THE LORD DESCRIBES JUDAH'S SELF-WILL.

See thy way in the valley,
Know what thou hast done:
Thou art a swift dromedary traversing her ways;
24 A wild ass used to the wilderness,
That snuffeth up the wind at her pleasure;
In her occasion who can turn her away?
All they that seek her will not weary themselves;
In her month they shall find her.
25 Withhold thy foot from being unshod,
And thy throat from thirst:

23 Look at the abominations committed in the valley of Tophet. Judah's path is like that of the dromedary, running quickly in all directions, often crossing its own
24 tracks, or like the wild ass in the wilderness, uncontrolable in her desire. Do not continue to run your shoes
25 off your feet, to suffer thirst, when there is rest and refreshing to be obtained.

JUDAH'S HOPELESS REPLY.

But thou saidst, There is no hope: no;
For I have loved strangers, and after them will I go.

Judah, hopeless of restoration to God, is determined to continue following after idols.

THE LORD TO THE HOUSE OF ISRAEL.

26 As the thief is ashamed when he is found,
So is the house of Israel ashamed;
They, their kings, their princes,
And their priests, and their prophets,

26 When the doings of the rulers of Israel are made known they will be ashamed as a thief is ashamed when his theft is discovered.

ISRAEL'S CONFESSION OF IDOLATRY.

27 Saying to a stock, Thou *art* my father;
And to a stone, Thou hast brought me forth:

27 They had so far forgotten their Creator as to ascribe their origin to mythical gods, a stock (m.), a stone (f.).

THE LORD ABOUT JUDAH.

For they have turned *their* back unto me, and not *their* face:
But in the time of their trouble they will say,

JUDAH'S APPEAL.

Arise, and save us.

Nothing but affliction can now turn them to God.

THE LORD REPLIES.

28 But where *are* thy gods that thou hast made thee?
Let them arise, if they can save thee in the time of thy trouble:
For *according to* the number of thy cities are thy gods, O Judah.
29 Wherefore will ye plead with me?
Ye all have transgressed against me, saith the LORD.
30 In vain have I smitten your children;
They received no correction:
Your own sword hath devoured your prophets,
Like a destroying lion.
31 O generation, see ye the word of the LORD.
Have I been a wilderness unto Israel?
A land of darkness?

28 But let the gods of their own making deliver them in trouble. Every city of Judah has its own god; why
29 should they appeal to the Lord since they all transgress
30 His word? They have refused His correction and even

killed the prophets He sent among them, behaving towards them as wild insensate beasts. They forget that
31 it was the Lord who led them through the wilderness by the pillar of cloud and fire.

Judah speaks.

Wherefore say my people, We are lords;
We will come no more unto thee?

Judah says, "We shall do as we like; never again will we serve the Lord."

The Lord replies.

32 Can a maid forget her ornaments, *or* a bride her attire?
Yet my people have forgotten me days without number.
33 Why trimmest thou thy way to seek love?
Therefore hast thou also taught the wicked ones thy ways.
34 Also in thy skirts is found the blood of the souls of the poor innocents:
I have not found it by secret search, but upon all these.

32 The Lord's people have long forgotten Him who adorned them and clothed them, and have proved un-
33 faithful to Him, planning to find satisfaction in idol worship. They have exceeded the heathen in wickedness;
34 oppressive violence and cruelty have been openly practised among them.

Judah professes innocence.

35 Yet thou sayest, Because I am innocent,
Surely his anger shall turn from me.

35 In spite of all this open wickedness Judah, self-deceived, hopes to escape the wrath of God on a plea of innocence.

The Lord pleads with Judah.

Behold I will plead with thee,

Judah refuses to repent.

Because thou sayest, I have not sinned.

The Lord takes up this plea and pleads with Judah, endeavouring to bring about an acknowledgment of sin.

THE LORD SHOWS THE FRUITS OF JUDAH'S SIN.

36 Why gaddest thou about so much to change thy way?
Thou also shalt be ashamed of Egypt,
As thou wast ashamed of Assyria.
37 Yea, thou shalt go forth from him, and thine hands upon thine head:
For the LORD hath rejected thy confidences,
And thou shalt not prosper in them.

36 Why is your confidence first in Assyria, then in Egypt,
37 and not in the Lord? You will yet have cause to repent your trust in Egypt as formerly you were deceived by Assyria (2 Sam. 13. 19).

CH.
3

THE UNFAITHFUL WIFE.

1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many
2 lovers; yet return again to me, saith the LORD. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.
3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

1 In the Law (Deut. 24. 1-4) it is forbidden for a man to re-marry his divorced wife who has in the meantime married and then lost her husband. Israel had forsaken
2 the Lord, the high places that crowned every hill in the land showed the multitude of idols she had worshipped. This figure, so often used, by which idolatry is stigmatized as adultery in the spiritual sphere, reveals the intensity of the love of God to men. The sorrow of a husband who loses the affection of his wife and who is deserted by her for another, bitter as it is, is but a reflection of that which exists in the nature of God. Indeed all human relationships are manifestations of something that lies in the character of God. The parable of the prodigal son reveals another aspect of this. So the purpose of God is signified in the bride won (Rev. 19. 7-9), the sons perfected (Heb. 2. 10). Yet Israel is invited to return to the Lord (vv. 2, 12, 14, 22). In spite of this marvellous mercy there was no repentance. The judgment
3 of rain withheld had not affected the people.

WORDS OF REPENTANCE PUT INTO JUDAH'S MOUTH.

4 Wilt thou not from this time cry unto me,
My father, thou *art* the guide of my youth?
5 Will he reserve *his anger* for ever?
Will he keep *it* to the end?

4 An appeal to Judah to cry now to God, acknowledge
5 His guidance in the past and trust Him for forgiveness.

THE LORD LAMENTS JUDAH'S IMPENITENCE.

5 Behold thou hast spoken and done evil things as thou couldest.

5 Instead of accepting the proffered opportunity of repentance Judah continued in evil, both in word and deed, to the utmost limit.

PART I.—C.

CHAPTERS 3. 6 to 4. 2.

Appeal to Israel in Captivity

DAYS OF JOSIAH.

6 The LORD said also unto me in the days of Josiah the king,

6 The preceding prophecy and the following one, spoken during the reign of Josiah, show that the reformation brought about by that king had but little effect on the nation generally. The results of the revival in the days of Hezekiah and Isaiah had been blotted out in the orgy of wickedness and gross idolatry which had prevailed during the greater part of the long reign of Manasseh. Jeremiah was one of a little band, a faithful remnant, who, with Josiah, endeavoured to stem the tide of infidelity.

THE LORD SPEAKS TO JEREMIAH ABOUT ISRAEL.

Hast thou seen *that* which backsliding Israel hath done? she is gone
up upon every high mountain and under every green tree, and there
7 hath played the harlot. And I said after she had done all these *things*,
Turn thou unto me. But she returned not. And her treacherous
8 sister Judah saw *it*. And I saw, when for all the causes whereby back-
sliding Israel committed adultery, I had put her away, and given
her a bill of divorce; yet her treacherous sister Judah feared not, but
9 went and played the harlot also. And it came to pass through the
lightness of her whoredom, that she defiled the land, and committed
10 adultery with stones and with stocks. And yet for all this her treach-
erous sister Judah hath not turned unto me with her whole heart,
11 but feignedly, saith the LORD. And the LORD said unto me, The back-
sliding Israel hath justified herself more than treacherous Judah.

6 The Lord reminds Jeremiah of the utter unfaithfulness
of the ten tribes of Israel, the northern kingdom, and
7 how He had exhorted them to return to Him, but in
8 vain. This conduct of "backsliding Israel" had been
seen by her "treacherous sister" Judah. Israel had been
9 sent into captivity for her sins and yet Judah was not
afraid but did the same things. Israel had gone to the

10 extreme of idol worship and yet Judah, seeing this, had
only pretended to turn to the Lord, in the time of Josiah's
11 reformation. He therefore saw Judah to be worse than
Israel because of the warning she had had and neglected.

JEREMIAH GIVEN A MESSAGE TO THE TEN TRIBES OF ISRAEL IN CAPTIVITY.

12 Go and proclaim these words toward the north,

12 On this account Jeremiah was to stand with his face looking northward and address the Lord's words to distant Israel, carried captive a century before by Shalmaneser king of Assyria.

THE LORD'S INVITATION AND PROMISES TO THE TRIBES IN CAPTIVITY.

and say,
Return, thou backsliding Israel, saith the LORD;
And I will not cause mine anger to fall upon you:
For I *am* merciful, saith the LORD,
And I will not keep *anger* for ever.
13 Only acknowledge thine iniquity, that thou hast transgressed against
the LORD thy God,
And hast scattered thy ways to the strangers under every green tree,
And ye have not obeyed my voice, saith the LORD.
14 Turn, O backsliding children, saith the LORD;
For I am married unto you:
And I will take you one of a city, and two of a family,
And I will bring you to Zion:
15 And I will give you pastors according to mine heart,
Which shall feed you with knowledge and understanding.
16 And it shall come to pass, when ye be multiplied and increased in the
land,
In those days, saith the LORD, they shall say no more, The ark of the
covenant of the LORD:
Neither shall it come to mind:
Neither shall they remember it;
Neither shall they visit *it*;
Neither shall *that* be done any more.
17 At that time they shall call Jerusalem the throne of the LORD;
And all the nations shall be gathered unto it, to the name of the LORD,
to Jerusalem:
Neither shall they walk any more after the imagination of their evil
heart.
18 In those days the house of Judah shall walk with the house of Israel,
And they shall come together out of the land of the north
To the land that I have given for an inheritance unto your fathers.
19 But I said, How shall I put these among the children,
And give thee a pleasant land, a goodly heritage of the hosts of nations?
And I said, Thou shalt call me, My father;
And shalt not turn away from me.
20 Surely *as* a wife treacherously departeth from her husband,
So have ye dealt treacherously with me, O house of Israel,
Saith the LORD.

12 Backsliding Israel is invited to return to the Lord,
on the ground of His Name (Ex. 34. 5-7) which reveals
mercy and forgiveness. The way of return is through
13 acknowledgment of sin (Deut. 30. 1-3; Psa. 32. 1-5).
14 They should repent and turn to the Lord because of
their intimate relations with Him. Then He would
take from among them such as repented and bring
15 them back to Zion. He would give them wise shepherds,
16 He would multiply them in their own land. Further,
the days of the ceremonial law would pass away. There
would come to be no more need of the ark (soon to be
destroyed), the Lord Himself would be in Jerusalem.
17 The vision goes further, all nations are to be gathered
18 to His Name and delivered from their own ways, Judah
and Israel will be united and come from their captivity
19 to the land of Canaan. Yet how could backsliding
Israel be brought again among the children and given
so great an inheritance? By their turning to the Lord
and acknowledging Him as their Father. But instead
20 of obtaining such blessing Israel has treated the Lord
as a treacherous wife treats the husband whom she forsakes.

ISRAEL WEEPING.

21 A voice was heard upon the high places,
Weeping *and* supplications of the children of Israel:
For they have perverted their way,
And they have forgotten the LORD their God.

21 A response is heard from Israel. They turn from
their idol altars on the high places and with tears and
prayers acknowledge the perverseness of their way and
their forgetfulness of God.

THE LORD REPLYING.

22 Return ye backsliding children,
And I will heal your backslidings.

22 There is an immediate welcome for backsliding Israel,
and promise of salvation.

ISRAEL REPENTING.

Behold we come unto thee;
For thou *art* the LORD our God.
23 Truly in vain *is salvation hoped for* from the hills,
And from the multitude of mountains:
Truly in the LORD our God *is* the salvation of Israel.
24 For shame hath devoured the labour of our fathers from our youth;
Their flocks and their herds, their sons and their daughters.

25 We lie down in our shame,
And our confusion covereth us:
For we have sinned against the LORD our God, we and our fathers,
From our youth even unto this day,
And have not obeyed the voice of the LORD our God.

22 Israel returns to the Lord; acknowledging that no
23 earthly power can save them, the Lord only is Israel's
24 Saviour. They confess that their poverty and shame are
25 the fruit of their sins against God. From the time of their fathers, throughout all their own lives and down to the present time they have been disobedient to the voice of the Lord.

CH.

4

THE LORD REPLYING.

1 If thou wilt return, O Israel, saith the Lord, return unto me:
And if thou wilt put away thine abominations out of my sight, then shalt thou not remove.
2 And thou shalt swear, The LORD liveth,
In truth, in judgment, and in righteousness;
And the nations shall bless themselves in him,
And in him shall they glory.

1 The Lord willingly receives returning Israel and promises that if they will act upon this repentance and put away their idolatries, He will establish them. Not
2 only so, but through them the heathen shall come to know the Lord. The restoration of Israel would bring with it blessing to the nations.

This passage, from Chap. 3. 21 to Chap. 4. 2, illustrates a dramatic form largely used in Jeremiah's prophecies, in which various speakers are introduced, the Spirit using this means to add vividness and reality to the message.

The first prophecy closes with Judah unrepentant. The second shows that in captive Israel there was repentance; the aim of judgment, which is restoration, had begun to be realized.

PART I.—D.

CHAPTERS 4. 3 TO 6. 30.

Invasion of Judaea from the North Foretold

THE LORD AGAIN ADDRESSES JUDAH AND JERUSALEM.

3 For thus saith the LORD to the men of Judah and Jerusalem,
Break up your fallow ground,
And sow not among thorns.
4 Circumcise yourselves to the LORD
And take away the foreskins of your heart,
Ye men of Judah and inhabitants of Jerusalem:
Lest my fury come forth like fire,
And burn that none can quench *it*,
Because of the evil of your doings.

3 Plough and hoe; repentance and cleansing are needed
before the seed of the Word can be received. Circum-
4 cision must be of the heart, not merely outward. Danger
is imminent on account of sin.

ANNOUNCEMENT OF INVASION.

5 Declare ye in Judah, and publish in Jerusalem;
And say, Blow ye the trumpet in the land:
Cry, gather together, and say,
Assemble yourselves, and let us go into the defenced cities.
6 Set up the standard toward Zion:
Retire, stay not:
For I will bring evil from the north,
And a great destruction.
7 The lion is come up from his thicket,
And the destroyer of the Gentiles is on his way;
He is gone forth from his place to make thy land desolate;
And thy cities shall be laid waste, without an inhabitant.
8 For this gird you with sackcloth,
Lament and howl:
For the fierce anger of the LORD is not turned back from us.
9 And it shall come to pass at that day, saith the LORD,
That the heart of the king shall perish,
And the heart of the princes;
And the priests shall be astonished,
And the prophets shall wonder.

5 The Lord commands that it be publicly made known
in Judah and Jerusalem. As though it had already
begun, the cry goes forth:—Blow the trumpet, take refuge
6 in the fortified places, the armies from the north are
coming upon Zion (the north, in the typical language
7 of Scripture is the side of judgment). Nebuchadnezzar,
the destroyer of the intervening nations, is on his way,
8 now your turn has come. Mourn and lament, for the wrath
9 of God has not been averted as you thought. Your
leaders will have no counsel or power against the invader.

Jeremiah's protest.

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

10 Jeremiah still thought that as the prophecies of Isaiah
and the reforming zeal of Hezekiah a century before had
delivered Jerusalem from Shalmaneser king of Assyria,
so it would be now, and his prophecies and the work of
reformation done by Josiah would turn back Nebuchad-
nezzar, and Jerusalem would be saved. Therefore he could
not understand the Word in him which impelled him to
announce invasion and destruction. Other prophets
were foretelling peace, and the people believed them.

The sentence confirmed by the Lord.

11 At that time it shall be said to this people and to Jerusalem,
A dry wind of the high places in the wilderness
Toward the daughter of my people,
Not to fan nor to cleanse,
12 *Even* a full wind from those *places* shall come unto me:
Now also will I give sentence against them.
13 Behold, he shall come up as clouds,
And his chariots *shall be* as a whirlwind:
His horses are swifter than eagles.

11 The sentence has gone forth. As a wind, as clouds,
12 not as a wind for winnowing or cleansing the grain, but
13 as a whirlwind, utterly to destroy, will the chariots and
horses of Babylon come upon Jerusalem, none can flee
their eagle swoop.

Cry of Jerusalem.

13 Woe unto us! for we are spoiled.

13 This is not a cry of repentance, but of fear.

The Lord offers a way of salvation from imminent destruction.

14 O Jerusalem wash thine heart from wickedness, that thou mayest be
saved.
How long shall thy vain thoughts lodge within thee?
15 For a voice declareth from Dan,
And publisheth affliction from mount Ephraim.
16 Make ye mention to the nations;
Behold, publish against Jerusalem,
That watchers come from a far country,
And give out their voice against the cities of Judah.
17 As keepers of a field, are they against her round about;
Because she hath been rebellious against me, saith the Lord.
18 Thy ways and thy doings have procured these *things* unto thee;
This is thy wickedness, because it is bitter,
Because it reacheth unto thine heart.

14 If Jerusalem would cease from sin she would be saved.
How long will they hope for deliverance otherwise?
15 Repentance must be at once, for from Dan, the northern
border, and from nearer Mount Ephraim, besiegers begin
16 to assemble. The nations must be informed that the
spiritual powers have pronounced sentence against
17 the cities of Judah. As those to whom a charge has
been committed they gather against Jerusalem. The
18 reason and necessity for this lie in the sin of Judah.

The compassions of God.

19 My bowels, my bowels!
I am pained at my very heart;
My heart maketh a noise in me;
I cannot hold my peace,
Because thou hast heard, O my soul, the sound of the trumpet,
The alarm of war.
20 Destruction upon destruction is cried;
For the whole land is spoiled:
Suddenly are my tents spoiled,
And my curtains in a moment.
21 How long shall I see the standard,
And hear the sound of the trumpet?
22 For my people *is* foolish, they have not known me;
They *are* sottish children, and they have none understanding:
They *are* wise to do evil,
But to do good they have no knowledge.

19 The Lord speaks of His inward grief at the miseries
to come upon Jerusalem (Luke 19. 41-44). When Jesus
came, He, being God manifest in the flesh, was moved
by the same compassion. Since man was created in the
likeness of God, though God is a Spirit yet every part

of the human body and of man's whole being corresponds to something in God. So we read here of His bowels, heart, soul, that is, inward sympathies, and of His outward perceptions, as ear and eye, of the spoiling of his tents, or dwelling place among His people (Ex. 29. 45), of His sorrow at the signs of war in the land. All was because of Judah's folly and lack of understanding; they were adepts in every kind of sin but ignorant of how to do good.

JEREMIAH'S VISION OF CHAOS.

23 I beheld the earth, and, lo, *it was* without form, and void;
And the heavens, and they *had* no light.
24 I beheld the mountains, and, lo, they trembled,
And all the hills moved lightly.
25 I beheld, and, lo, *there was* no man,
And all the birds of the heavens were fled.
26 I beheld, and, lo, the fruitful place *was* a wilderness,
And all the cities thereof were broken down
At the presence of the LORD,
And by his fierce anger.

Jeremiah has a fourfold vision of utter destruction. (1) He sees the heavens and the earth returned to their condition described in Gen. 1. 2, the earth without form and void, and darkness upon the face of the deep. (2) The mountains, emblems of stability, both materially and as representing rule and order, shaken. (3) Man disappeared from the earth, the birds fled from the heavens. (4) All the works of man, cities and cultivated country, vanished at the appearing of the Lord for judgment (Rev. 6. 12-17).,

THE LORD ANNOUNCES HIS PURPOSE, THE LAND TO BE INVADED.

27 For thus hath the LORD said,
The whole land shall be desolate;
Yet will I not make a full end.
28 For this shall the earth mourn,
And the heavens above be black:
Because I have spoken *it*,
I have purposed *it*,
And will not repent,
Neither will I turn back from it.
29 The whole city chall flee for the noise of the horsemen and bowmen;
They shall go into thickets, and climb up upon the rocks:
Every city *shall be* forsaken,
And not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do?
Though thou clothest thyself with crimson,
Though thou deckest thee with ornaments of gold,
Though thou rentest thy face with painting,
In vain shalt thou make thyself fair;
Thy lovers will despise thee,
They will seek thy life.

27 The whole land will be desolate, yet judgment will be restrained, "I will not make a full end." See 5. 10 and 18, this is not the final judgment. Yet now, earth
28 and heaven will mourn. The Lord's purpose of judgment
29 cannot be turned aside. All Jerusalem will flee before the invading army, the people will hide in the woods and mountains, the cities of Judah will be deserted.
30 And when all this happens you will have no means of buying off your enemies. You will see that those for whose sake you ceased to love the Lord, and in whose power and in whose gods you trusted, will despise you and that your lovers are your destroyers.

The daughter of Zion wailing.

31 For I have heard a voice as of a woman in travail,
And the anguish as of her that bringeth forth her first child,
The voice of the daughter of Zion, *that* bewaileth herself,
That spreadeth her hands, *Saying*,
Woe *is* me now! for my soul is wearied because of murderers.

31 The anguish of the families in the besieged city.

CH.
5

The Lord seeking a true man in Jerusalem.

1 Run ye to and fro through the streets of Jerusalem, and see now, and know,
And seek in the broad places thereof,
If ye can find a man, if there be *any* that executeth judgment,
That seeketh the truth;
And I will pardon it.
2 And though they say, The Lord liveth;
Surely they swear falsely.

1 The piteous appeal of the helpless daughter of Zion finds no response, for there is no man in Jerusalem, righteous and true, who can stand in the breach and intercede and save. There are many who profess to
2 know the living God, but it is a false profession (Ezek. 22. 30; Gen. 18. 32).

JEREMIAH EXCUSES THE POOR AND SPEAKS TO THE GREAT MEN.

3 O LORD, *are* not thine eyes upon the truth?
Thou hast stricken them, but they have not grieved;
Thou hast consumed them, *but* they have refused to receive correction:
They have made their faces harder than a rock;
They have refused to return.
4 Therefore I said, Surely these *are* poor;
They are foolish:
For they know not the way of the LORD,
Nor the judgment of their God.
5 I will get me unto the great men,
And will speak unto them;
For they have known the way of the LORD,
And the judgment of their God:
But these have altogether broken the yoke,
And burst the bonds.

3 Jeremiah, astonished that his message was rejected,
4 thought it must be the poor who in their ignorance did
5 not know the ways of God, so he appealed to the great men, the educated, but found that they had cast off all restraint, and were given over to sin.

THE LORD CONFIRMS JEREMIAH'S VIEW.

6 Wherefore a lion out of the forest shall slay them,
And a wolf of the evenings shall spoil them,
A leopard shall watch over their cities:
Every one that goeth out thence shall be torn in pieces:
Because their transgressions are many,
And their backslidings are increased.
7 How shall I pardon thee for this?
Thy children have forsaken me,
And sworn by *them that are* no gods:
When I had fed them to the full, they then committed adultery,
And assembled themselves by troops in the harlots' houses.
8 They were *as* fed horses in the morning:
Every one neighed after his neighbour's wife.
9 Shall I not visit for these *things*? saith the LORD:
And shall not my soul be avenged on such a nation as this?
10 Go ye up upon her walls, and destroy;
But make not a full end:
Take away her battlements;
For they *are* not the LORD'S
11 For the house of Irael and the house of Judah have dealt very treacherously against me,
Saith the LORD.

6 On this account the surrounding nations, whose
emblems, lion, wolf, leopard, well describe them, shall
7 devour them. God, ready to pardon, cannot pardon those
8 who forsake Him for vain idols. The blessings He had showered upon them were misused, they lived in luxury and adultery. The Lord in His very inmost being abhors

such things and will avenge His wounded soul upon them.
Jerusalem's walls will not protect her, only the Lord can save Zion, and Israel and Judah are traitors to Him.
"But make not a full end."

JUDAH REPLIES.

They have belied the LORD, and said,
It is not he; neither shall evil come upon us;
Neither shall we see sword nor famine:
And the prophets shall become wind,
And the word *is* not in them:
Thus shall it be done unto them.

The people, poor and great, reply that it is not the Lord who speaks through Jeremiah, that they will never see war or famine, the prophets who foretell these things will vanish, the word of God is not in them, what they predict for us (they say) will happen to themselves.

THE LORD TO JEREMIAH.

Wherefore thus saith the LORD God of hosts,
Because ye speak this word,
Behold, I will make my words in thy mouth fire,
And this people wood, and it shall devour them.

To strengthen Jeremiah against this the Lord God of Hosts assures him: Because ye, men of Judah, say this, I will make My words in thy, Jeremiah's, mouth, fire and this people fuel.

THE LORD TO ISRAEL. FURTHER PROPHECY OF INVASION.

Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD:
It *is* a mighty nation,
It *is* an ancient nation,
A nation whose language thou knowest not,
Neither understandest what they say.
Their quiver *is* as an open sepulchre,
They *are* all mighty men.
And they shall eat up thine harvest, and thy bread,
Which thy sons and thy daughters should eat:
They shall eat up thy flocks and thine herds:
They shall eat up thy vines and thy fig trees:
They shall impoverish thy fenced cities, wherein thou trustedst, with the sword.
Nevertheless in those days, saith the LORD, I will not make a full end with you.

A description of Babylon's power, antiquity and strange language. With their munitions of war and

17 trained soldiers they will come and devour everything.
The trusted defences of the country will fall before
18 them. Yet a remnant shall remain.

Judah's enquiry.

19 And it shall come to pass, when ye shall say,
Wherefore doeth the Lord our God all these *things* unto us?

19 In spite of all his teaching people often asked Jeremiah why the Lord should threaten such judgments. They had failed to take in what he had said so repeatedly.

Jeremiah's reply.

Then shalt thou answer them,
Like as ye have forsaken me, and served strange gods in your land,
So shall ye serve strangers in a land *that is* not yours.

The connection between idolatry in Judah and captivity in Babylon is put in one terse saying

The Lord declares His power and the iniquities of Judah.

20 Declare this in the house of Jacob,
And publish it in Judah, saying,
21 Hear now this, O foolish people,
And without understanding;
Which have eyes, and see not;
Which have ears, and hear not:
22 Fear ye not me? saith the Lord:
Will ye not tremble at my presence,
Which have placed the sand *for* the bound of the sea
By a perpetual decree, that it cannot pass it:
And though the waves thereof toss themselves, yet can they not prevail:
Though they roar, yet can they not pass over it?
23 But this people hath a revolting and a rebellious heart;
They are revolted and gone
24 Neither say they in their heart,
Let us now fear the Lord our God, that giveth rain,
Both the former and the latter, in his season:
He reserveth unto us the appointed weeks of the harvest.
25 Your iniquities have turned away these *things*,
And your sins have withholden good *things* from you.
26 For among my people are found wicked *men*:
They lay wait, as he that setteth snares;
They set a trap, they catch men.
27 As a cage is full of birds,
So *are* their houses full of deceit:
Therefore they are become great, and waxen rich.
28 They are waxen fat, they shine:
Yea, they overpass the deeds of the wicked:
They judge not the cause, the cause of the fatherless, yet they prosper;
And the right of the needy do they not judge.
Shall not I visit for these *things*? saith the Lord:
Shall not my soul be avenged on such a nation as this?

20 Jeremiah commanded to make a declaration to "the house of Jacob," a title recalling the historic fact that the Lord's relations with His people went back to the times of the patriarchs; and to publish the message "in Judah" showing that the same word of the Lord had continued to come to them down to these modern
21 times. Until now they had remained foolish and ignorant, because they did not use the opportunities given them of seeing what was before them, or of hearing what was
22 spoken to them. But now, let them fear the Lord, Who holds back the tossing sea with the sand, and could
23 hold back the invader. But the very heart of this people
24 is against God so that it has never come into their mind to think—Let us fear Him, the Giver of rain and harvest.
25 It is sin that has turned away these blessings. Among
26 the Lord's people, who should be godly and righteous are found wicked men, a danger to all they meet, utterly
27 deceitful, enriched through the enormity of their wicked-
28 ness. They show no mercy, nor even justice, to the poor and orphans, but take advantage of their helplessness to
29 oppress them. Verse 29 is a refrain repeated from v. 9.

The Lord speaks of prophets, priests and people.

30 A wonderful and horrible thing is committed in the land;
31 The prophets prophesy falsely,
And the priests bear rule by their means;
And my people love *to have it* so:
And what will ye do in the end thereof?

30 Deplorable conditions prevail in Judah, for those who
31 should have been Seers for the people have no true vision. They misunderstand past, present, and future, and, as false prophets, prophesy to please the people. The priests are in league with them, and the two together control the people, who enjoy the present licence and peaceful prospect which are given them.

CH.

6

The Lord counsels the Benjamites.

1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem,
And blow the trumpet in Tekoa,
And set up a sign of fire in Beth-haccerem:
For evil appeareth out of the north,
And great destruction

1 The Benjamites in Jerusalem are warned not to return to their homes, north of the city, for the invaders will come that way, but to be gathered by trumpet blast in Tekoa and by beacon fires at the House of the vineyards in the south.

THE LORD'S PARABLE OF THE DAUGHTER OF ZION AND THE HOSTILE SHEPHERDS.

2 I have likened the daughter of Zion to a comely and delicate *woman*.
3 The shepherds with their flocks shall come unto her;
They shall pitch *their* tents against her round about;
They shall feed every one in his place.

2 As the shepherds drove away the daughters of Jethro
3 (Exod. 2. 16-17), so the nations will use violence against the daughter of Jerusalem.

THE HOSTILE SHEPHERDS SPEAK.

4 Prepare ye war against her;
Arise, and let us go up at noon.
Woe unto us! for the day goeth away,
For the shadows of the evening are stretched out.
5 Arise, and let us go by night,
And let us destroy her palaces.

4 The besiegers can brook no delay in destroying
5 Jerusalem.

THE LORD COMMANDS THE SIEGE OF JERUSALEM FOR HER SINS.

6 For thus hath the LORD of hosts said,
Hew ye down trees,
And cast a mount against Jerusalem:
This *is* the city to be visited;
She *is* wholly oppression in the midst of her.
7 As a fountain casteth out her waters,
So she casteth out her wickedness:
Violence and spoil is heard in her;
Before me continually *is* grief and wounds.

6 The Lord Himself instructs the besiegers to press the
7 siege because of the ceaseless wickedness of Jerusalem, and the cry of the oppressed in her which goes up to Him continually.

THE LORD INSTRUCTS AND WARNS JERUSALEM.

8 Be thou instructed, O Jerusalem,
Lest my soul depart from thee;
Lest I make thee desolate,
A land not inhabited.
9 Thus saith the LORD of hosts
They shall throughly glean the remnant of Israel as a vine:
Turn back thine hand as a grapegatherer into the baskets.

8 Appeal to Jerusalem to be instructed while there is
9 time. As the gleaner leaves nothing, but takes all, so complete will be the desolation of Israel.

Jeremiah laments the rejection of his message.

10 To whom shall I speak,
And give warning, that they may hear?
Behold, their ear *is* uncircumcised,
And they cannot hearken:
Behold, the word of the Lord is unto them a reproach;
They have no delight in it.
11 Therefore I am full of the fury of the Lord;
I am weary with holding in:
I will pour it out upon the children abroad,
And upon the assembly of young men together:
For even the husband with the wife shall be taken,
The aged with *him that is* full of days.

10 Jeremiah finds no one who will receive the Lord's warning through him. The word of the Lord is looked
11 upon as a reproach; no one takes pleasure in it. He is filled with indignation at this and pours out the word of judgment upon all, young and old.

The Lord through Jeremiah.

12 And their houses shall be turned unto others,
With their fields and wives together:
For I will stretch out my hand upon the inhabitants of the land,
Saith the Lord.
13 For from the least of them even unto the greatest of them
Every one *is* given to covetousness;
And from the prophet even unto the priest
Every one dealeth falsely.
14 They have healed also the hurt *of the daughter* of my people slightly,
Saying, Peace, peace;
When *there is* no peace.
15 Were they ashamed when they had committed abomination?
Nay, they were not at all ashamed, neither could they blush:
Therefore they shall fall among them that fall:
At the time *that* I visit them they shall be cast down,
Saith the Lord.

12 The Lord pronounces judgment on their homes, their fields, their families. All classes of the people are cove-
13 tous and false. The prophets have made light of the
14 serious state of the people. They are all incapable of
15 shame. Therefore their lot is with those who will be condemned in the day of the Lord's visitation (Luke 19. 44).

INVITATION TO REPENTANCE AND PROMISE OF REST.

16 Thus saith the LORD,
Stand ye in the ways, and see,
And ask for the old paths,
Where *is* the good way, and walk therein,
And ye shall find rest for your souls.

16 Yet the Lord invites them again to pause, to enquire, to return to the right way, and promises rest to those who will accept the call. In Matt. 11. 29 the Lord Jesus takes these words, "and ye shall find rest for your souls" into His own lips and, speaking as God, promises this rest of the soul to all who will come to Him.

THE PEOPLE REFUSE.

But they said, We will not walk *therein*.

A blank refusal from the people.

WATCHMEN SET TO WARN THE PEOPLE.

17 Also I set watchmen over you, *saying*,
Hearken to the sound of the trumpet.

17 The Lord sent messengers whose words were as a trumpet blast, to arouse the people if possible.

THE PEOPLE REFUSE TO HEAR.

But they said, We will not hearken.

But they utterly refused to take warning.

A PROCLAMATION OF GOD'S JUDGMENT OF JUDAH AND THE REASON OF IT.

18 Therefore hear, ye nations,
And know, O congregation, what *is* among them.
19 Hear, O earth:
Behold, I will bring evil upon this people,
Even the fruit of their thoughts,
Because they have not hearkened unto my words,
Nor to my law, but rejected it.

18 Therefore the Lord calls on the nations, on Israel
19 and on the whole earth to witness the evil that must come upon a people that refuses to hear His word and rejects His law.

THE LORD TO THE DAUGHTER OF ZION.

20 To what purpose cometh there to me incense from Sheba,
And the sweet cane from a far country?
Your burnt offerings *are* not acceptable,
Nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD,
Behold, I will lay stumblingblocks before this people,
And the fathers and the sons together shall fall upon them;
The neighbour and his friend shall perish.
22 Thus saith the LORD,
Behold, a people cometh from the north country,
And a great nation shall be raised from the sides of the earth.
23 They shall lay hold on bow and spear;
They *are* cruel, and have no mercy;
Their voice roareth like the sea;
And they ride upon horses,
Set in array as men for war
Against thee, O daughter of Zion.

20 The Law had two parts. That which enjoined righteousness on man, and that which appointed sacrifices typifying the atonement that was to be revealed, made necessary by man's natural and actual sinfulness, which prevented his being able to obtain justification by the Law. The people that rejected the Law really rejected the whole of it, though they thought that they might reject that part which commanded right conduct and yet retain that which foreshadowed atonement. This change in their conduct, of necessity brought about a change in the Lord's dealings with them. Formerly incense and sacrifices of a sweet savour and burnt offerings had been acceptable to Him, but now no longer, since those who offer them only intend to use atonement as a means of continuing in sin (Rom. 6). Formerly the Lord had led them, removing hindrances from their path. But now 21 that they only presume on His deliverances to go more fully in the wrong way, He puts obstacles in their way, upon which they will all fall and perish. The means 22 He will use for their judgment is the Babylonian hosts which will come upon them, armed and merciless. 23 Like the roaring breakers of the sea they will come, horses and men, against the helpless daughter of Zion. Verses 22-23 are quoted, 50. 41-42, and applied to Babylon, showing that the one chosen to execute judgment will himself come under judgment if he walks in sin.

THE DAUGHTER OF ZION LAMENTS.

24 We have heard the fame thereof:
Our hands wax feeble:
Anguish hath taken hold of us,
And pain, as of a woman in travail,

25 Go not forth into the field,
Nor walk by the way;
For the sword of the enemy
And fear *is* on every side.

24 Some of the hearers are affected by this message, and
25 are put in fear by it.

Jeremiah calls upon the daughter of Zion to mourn.

26 O daughter of my people, gird *thee* with sackcloth,
And wallow thyself in ashes:
Make thee mourning, *as for* an only son,
Most bitter lamentation:
For the spoiler shall suddenly come upon us.

26 These are called upon to use every expression of bitterest lamentation, for the disaster will come without warning.

The Lord to Jeremiah.

27 I have set thee *for* a tower
And a fortress among my people,
That thou mayest know and try their way.
28 They *are* all grievous revolters, walking with slanders:
They are brass and iron;
They *are* all corrupters.
29 The bellows are burned,
The lead is consumed of the fire;
The founder melteth in vain:
For the wicked are not plucked away.
30 Reprobate silver shall *men* call them,
Because the Lord hath rejected them.

27 Jeremiah is strengthened to deal with this rebellious people. He is set as a refiner of metals, to assay the
28 people. He finds no silver. Though the bellows are
29 burned and the flux consumed the result is only refuse
30 (Mal. 3. 2-3).

PART I.—E.

CHAPTERS 7 TO 10.

Idols and the True God

THE contents of this prophecy indicate a time soon after the death of Josiah.

CH.

7 JEREMIAH TO PROPHESY IN THE TEMPLE GATE.

1 The word that came to Jeremiah from the LORD, saying,
2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

1 Addressed to the worshippers of the Lord as they
2 entered in at the gate of the temple.

THE LORD CALLS FOR REFORMATION.

3 Thus saith the LORD of hosts, the God of Israel,
Amend your ways and your doings, and I will cause you to dwell in this place.

3 The Lord promises deliverance for Jerusalem if the people will reform their conduct.

LYING WORDS OF JUDAH.

4 Trust ye not in lying words, saying,
The temple of the LORD,
The temple of the LORD,
The temple of the LORD, *are* these.

4 The temple cannot make anyone acceptable to God apart from right conduct.

THE LORD ON GOOD AND EVIL CONDUCT.

5 For if ye throughly amend your ways and your doings;
If ye throughly execute judgment between a man and his neighbour;
6 *If* ye oppress not the stranger, the fatherless, and the widow,
And shed not innocent blood in this place,
Neither walk after other gods to your hurt:
7 Then will I cause you to dwell in this place,
In the land that I gave to your fathers, for ever and ever.
8 Behold, ye trust in lying words, that cannot profit.
9 Will ye steal, murder, and commit adultery,
And swear falsely, and burn incense unto Baal,
And walk after other gods whom ye know not;
10 And come and stand before me in this house,
Which is called by my name,

5 If the people would abandon their wicked ways, and
6 act righteously towards men, and faithfully towards
7 God, then He would establish them in the land of their
8 inheritance. But they have believed a lie. Do they
9 think it possible to commit every kind of sin against
10 men and against God, and then stand before Him in His holy house?

Judah's excuse for sin.

and say, We are delivered to do all these abominations?

The false doctrine was taught in Judah that when they sinned they could not help it, they were appointed to it.

The Lord uses Shiloh as a warning.

11 Is this house, which is called by my name,
Become a den of robbers in your eyes?
Behold, even I have seen *it*, saith the Lord.
12 But go ye now unto my place which *was* in Shiloh,
Where I set my name at the first,
And see what I did to it for the wickedness of my people Israel.
13 And now, because ye have done all these works, saith the Lord,
And I spake unto you, rising up early and speaking, but ye heard not;
And I called you, but ye answered not;
14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust,
And unto the place which I gave to you and to your fathers, as I have done to Shiloh.
15 And I will cast you out of my sight,
As I have cast out all your brethren, *even* the whole seed of Ephraim.

11 Part of verse 11 is combined with a phrase in Isa. 56. 7, and was quoted by the Lord Jesus (Matt. 21. 13; Mark 11. 17; Luke 19. 46), when He cleansed the temple. On an earlier occasion (John 2. 16-17) when He did the same thing He called the temple "My Father's house," and the disciples saw in His action a fulfilment of Psa. 69. 9. In His day as in Jeremiah's, robbers sheltered themselves under the Name of the Lord, misusing the house of God for their iniquitous purposes. A solemn warning follows
12 here. When Israel conquered Canaan, under Joshua, it was not Jerusalem in Judah, but Shiloh in Ephraim (Joseph's and Joshua's tribe) which was chosen as the resting place for the ark, and the centre of the worship of the Lord (Josh. 18. 1). Through departure from God Israel came under bondage to the nations of Canaan (Judges), and neither Shiloh nor the ark could save

them (1 Sam. 4. 10-11). Now comes the warning that the fate of Shiloh and Ephraim (now in captivity) will be that of Jerusalem and Judah, and for the same reason.

Jeremiah not to pray for the people.

Therefore pray not thou for this people,
Neither lift up cry nor prayer for them,
Neither make intercession to me:
For I will not hear thee.
Seest thou not what they do in the cities of Judah
And in the streets of Jerusalem?
The children gather wood,
And the fathers kindle the fire,
And the women knead *their* dough,
To make cakes to the queen of heaven,
And to pour out drink offerings unto other gods,
That they may provoke me to anger.
Do they provoke me to anger? saith the Lord:
Do they not *provoke* themselves to the confusion of their own faces?
Therefore thus saith the Lord God;
Behold, mine anger and my fury shall be poured out upon this place,
Upon man, and upon beast,
And upon the trees of the field,
And upon the fruit of the ground;
And it shall burn, and shall not be quenched.

Until this time Jeremiah had not ceased to pray and cry and make intercession for his people, but now the Lord, leading his servant into fuller communion with Himself and understanding of His will, forbids this. It had been right for Isaiah and Hezekiah to pray, and they were heard, but it is forbidden to Jeremiah, although the circumstances seem so similar, for the day of grace is past, and the time for judgment come. The Lord's servants need to be instructed by the Holy Spirit that their praying may be in His will. The Lord then showed Jeremiah the utter idolatry into which the people had fallen, men, women, and children, so that there was no remedy but that the whole country and society should be wiped out.

The Lord resumes His Word to the people through Jeremiah.

Thus saith the Lord of hosts,
The God of Israel;
Put your burnt offerings unto your sacrifices,
And eat flesh.
For I spake not unto your fathers,
Nor commanded them in the day that I brought them out of the land of Egypt,
Concerning burnt offerings or sacrifices:

23 But this thing commanded I them, saying,
Obey my voice,
And I will be your God,
And ye shall be my people:
And walk ye in all the ways that I have commanded you,
That it may be well unto you.
24 But they hearkened not,
Nor inclined their ear,
But walked in the counsels *and* in the imagination of their evil heart,
And went backward, and not forward.
25 Since the day that your fathers came forth out of the land of Egypt
Unto this day
I have even sent unto you all my servants the prophets,
Daily rising up early and sending *them*:
26 Yet they hearkened not unto me,
Nor inclined their ear,
But hardened their neck:
They did worse than their fathers.

21 You may multiply offerings and sacrifices, but when
the Lord led Israel out of Egypt He said nothing about
22 sacrifices and offerings. At Sinai, before the Law had
23 been given He said (Exod. 19. 3-6) that if the people
would obey His voice they should be a peculiar treasure
24 unto Him. Yet even then they sinned against Him,
25 making the golden calf and desiring to return into Egypt.
26 Since then the prophets had been sent, but in vain.

The Lord to Jeremiah.

27 Therefore thou shalt speak all these words unto them;
But they will not hearken to thee:
Thou shalt also call unto them;
But they will not answer thee.
28 But thou shalt say unto them,
This *is* a nation that obeyeth not the voice of the Lord their God,
Nor receiveth correction:
Truth is perished,
And is cut off from their mouth.

27 Jeremiah was to have the same experience with this
28 people as all the prophets who had preceded him.

The Lord through Jeremiah to Judah.

29 Cut off thine hair, *O Jerusalem*, and cast *it* away,
And take up a lamentation on high places;
For the Lord hath rejected
And forsaken the generation of his wrath.
30 For the children of Judah have done evil in my sight,
Saith the Lord:
They have set their abominations in the house that is called by my name,
To pollute it.

31 And they have built the high places of Tophet, which *is* in the valley
of the son of Hinnom,
To burn their sons and their daughters in the fire;
Which I commanded *them* not,
Neither came it into my heart.
32 Therefore, behold, the days come, saith the LORD,
That it shall no more be called Tophet,
Nor the valley of the son of Hinnom,
But the valley of slaughter:
For they shall bury in Tophet, till there be no place.
33 And the carcases of this people shall be meat for the fowls of the heaven,
And for the beasts of the earth;
And none shall fray *them* away.
34 Then will I cause to cease from the cities of Judah,
And from the streets of Jerusalem,
The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride:
CH. For the land shall be desolate.
8 1 At that time, saith the LORD, they shall bring out the bones of the
kings of Judah,
And the bones of his princes,
And the bones of the priests,
And the bones of the prophets,
And the bones of the inhabitants of Jerusalem, out of their graves:
2 And they shall spread them before the sun, and the moon, and all
the host of heaven,
Whom they have loved,
And whom they have served,
And after whom they have walked,
And whom they have sought,
And whom they have worshipped:
They shall not be gathered, nor be buried;
They shall be for dung upon the face of the earth.
3 And death shall be chosen rather than life by all the residue of them
that remain of this evil family,
Which remain in all the places whither I have driven them, saith the
LORD of hosts.
4 Moreover thou shalt say unto them,
Thus saith the LORD;
Shall they fall, and not arise?
Shall he turn away, and not return?
5 Why *then* is this people of Jerusalem slidden back by a perpetual
backsliding?
They hold fast deceit, they refuse to return.
6 I hearkened and heard, *but* they spake not aright:
No man repented him of his wickedness, saying, What have I done?
Every one turned to his course, as the horse rusheth into the battle.
7 Yea, the stork in the heaven knoweth her appointed times;
And the turtle and the crane and the swallow observe the time of their
coming;
But my people know not the judgment of the LORD.

29 Jerusalem called to mourn because the Lord has
rejected her. They had built altars to their heathen
30 gods and set up images in the temple, and they had burnt
31 their sons and daughters in the fire (2 Kings 21. 4-7) in

32 Tophet, a thing hateful to the Lord. Therefore Tophet
33 should be choked with their carcases. Beasts and birds
34 of prey should batten on them. No voice of rejoicing
should be heard in the cities, and the country should
8.1 be desolate. The bones of their chief men should be
2 scattered under the heavens whose constellations they
3 had worshipped as gods. Unburied, they should be as
dung on the earth, and those carried captive should wish
rather to have died than to have been left alive. Yet
4 surely, though they fall they will rise again, though the
Lord turn from them He will return to them. With the
5 people of Jerusalem this is not so, their backsliding is
never checked, they cling to deceit, insist on being
deceived, refuse all invitation to return. The Lord
6 listened attentively for any sign of repentance, but there
was none. Each chose his own way and rushed impetuous
into destruction as the horse charges into battle The
7 birds in the heavens understand the times God has ap-
pointed for their coming and going, but the Lord's people
do not know the judgments which He must send upon them.

JUDAH SPEAKING AMONG THEMSELVES.

8 How do ye say, We are wise,
And the law of the LORD *is* with us?

8 They boast of wisdom and that they have the law of the Lord.

THE LORD THROUGH JEREMIAH ABOUT JUDAH.

Lo, certainly in vain made he *it*;
The pen of the scribes *is* in vain.
9 The wise *men* are ashamed,
They are dismayed and taken:
Lo, they have rejected the word of the LORD;
And what wisdom *is* in them?
10 Therefore will I give their wives unto others,
And their fields to them that shall inherit *them*:
For every one from the least even unto the greatest
Is given to covetousness,
From the prophet even unto the priest every one dealeth falsely.
11 For they have healed the hurt of the daughter of my people slightly,
Saying, Peace, peace;
When *there is* no peace.
12 Were they ashamed when they had committed abomination?
Nay, they were not at all ashamed,
Neither could they blush:
Therefore shall they fall among them that fall:
In the time of their visitation they shall be cast down,
Saith the LORD.

13 I will surely consume them, saith the LORD:
There shall be no grapes on the vine,
Nor figs on the fig tree,
And the leaf shall fade;
And *the things that* I have given them shall pass away from them.

8 But the scribes have made the Law vain (Matt. 15. 6).
9 The wise are ashamed because they have rejected the
Word of the Lord, apart from which there is no wisdom.
10 Verses 10-12 are repeated from 6. 12-15. No repentance
11 since the words were first spoken had modified the judg-
12 ment that must come upon them in the rapidly nearing
"time of their visitation" (Luke 19. 44). The gifts
13 of God shall be withdrawn.

A FAITHFUL REMNANT SPEAKS.

14 Why do we sit still?
Assemble yourselves, and let us enter into the defenced cities,
And let us be silent there:
For the LORD our God hath put us to silence,
And given us water of gall to drink,
Because we have sinned against the LORD.
15 We looked for peace, but no good *came*;
And for a time of health, and behold trouble!
16 The snorting of his horses was heard from Dan:
The whole land trembled at the sound of the neighing of his strong ones;
For they are come, and have devoured the land, and all that is in it;
The city, and those that dwell therein.

14 These were some who accepted the judgment, acknowledged sin, and believed in the wrath to come. Let us enter the defenced cities (they said) to be destroyed there, for the Lord God has destined us to destruction, and given us poisoned water to drink because we have sinned.
15 They had prayed for peace, but trouble had come. News
16 of invasion came from the northern border at Dan and the whole land trembled at the report of the assembled armies against which there was no power of resistance. It was as though the worst had already come, the cities were as good as taken.

THE LORD TO JUDAH.

17 For, behold, I will send serpents,
Cockatrices, among you, which *will* not *be* charmed,
And they shall bite you, saith the LORD.

17 The judgments that the Lord will send cannot be averted. No arts of the magicians and sorcerers will prevent their taking effect.

JEREMIAH LAMENTS.

18 *When* I would comfort myself against sorrow,
My heart *is* faint in me.
19 Behold the voice of the cry of the daughter of my people
Because of them that dwell in a far country:

18 Jeremiah finds no comfort. His heart is melted as
19 he hears the lamentation in Jerusalem for those carried into captivity.

DAUGHTER OF JERUSALEM LAMENTING THOSE IN CAPTIVITY.

Is not the LORD is Zion?
Is not her king in her?

If the Lord is really in Zion; if His anointed is there, then why is there no salvation? In the typical language of Scripture sons represent strength, daughters the affections.

THE LORD REPLYING

Why have they provoked me to anger with their graven images,
And with strange vanities?

The despairing question answered by another which shows that idolatry and all its vanities have brought upon her these judgments from the Lord.

DAUGHTERS OF JERUSALEM LAMENTING.

20 The harvest is past.
The summer is ended,
And we are not saved.

20 There is still no turning to God, but a hopeless remorse on account of opportunities for ever lost.

JEREMIAH'S LAMENT.

21 For the hurt of the daughter of my people am I hurt;
I am black; astonishment hath taken hold on me.
22 *Is there* no balm in Gilead;
Is there no physician there?
CH. Why then is not the health of the daughter of my people recovered?
9 1 Oh that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
2 Oh that I had in the wilderness a lodging place of wayfaring men;
That I might leave my people,
And go from them!
For they *be* all adulterers,
An assembly of treacherous men.

21 Jeremiah suffers with his people. As they are so is he.
22 A way of healing has been shown by One who knows the disease, sin, and the remedy, repentance. Why then has not the wilful daughter of his people availed herself
9.1 of it? He has nothing but inconsolable weeping as he thinks of the slain who can never be restored to the bereaved daughter of Zion. He would like to go far away
2 into some hermit retreat where he would see his people no more, for they are all faithless, a deceitful congregation.

THE LORD TO JEREMIAH.

3 And they bend their tongues *like* their bow *for* lies:
But they are not valiant for the truth upon the earth;
For they proceed from evil to evil,
And they know not me, saith the LORD.
4 Take ye heed every one of his neighbour,
And trust ye not in any brother:
For every brother will utterly supplant,
And every neighbour will walk with slanders.
5 And they will deceive every one his neighbour,
And will not speak the truth:
They have taught their tongue to speak lies,
And weary themselves to commit iniquity.
6 Thine habitation *is* in the midst of deceit;
Through deceit they refuse to know me,
Saith the LORD.
7 Therefore thus saith the LORD of hosts,
Behold, I will melt them, and try them;
For how shall I do for the daughter of my people?
8 Their tongue *is as* an arrow shot out;
It speaketh deceit:
One speaketh peaceably to his neighbour with his mouth,
But in heart he layeth his wait.
9 Shall I not visit them for these *things*? saith the LORD:
Shall not my soul be avenged on such a nation as this?
10 For the mountains will I take up a weeping and wailing,
And for the habitations of the wilderness a lamentation,
Because they are burned up, so that none can pass through *them*;
Neither can *men* hear the voice of the cattle;
Both the fowl of the heavens and the beast are fled; they are gone.
11 And I will make Jerusalem heaps, *and* a den of dragons;
And I will make the cities of Judah desolate, without an inhabitant

3 They are all liars. They should have been faithful witnesses to the true God in a world given over to idolatry, but, going from bad to worse, they have lost the knowledge of the Lord. Let no one trust his neighbour,
4 his brother, for each will slander and deceive the other,
5 lying has become an art among them. Your own dwelling,
6 Jeremiah, is in the midst of deceit and those around you refuse your testimony and, being deceived, remain in

wilful ignorance of their God. Therefore they must come into the furnace of affliction, there is no other way to affect these, whom I love, saith the Lord. They are not only deceived but deceivers. Verse 9 is a refrain taken up from 5. 9 and 29. The Lord laments the inevitable judgment which must fall upon the land from its mountain heights to its plains, upon cattle and fowl and upon Jerusalem and all the cities of Judah.

Jeremiah's enquiry.

Who *is* the wise man, that may understand this?
And *who is he* to whom the mouth of the Lord hath spoken, that he may declare it,
For what the land perisheth
And is burned up like a wilderness, that none passeth through?

Jeremiah astonished that none see and declare the reason of all this affliction.

The Lord to Jeremiah.

And the Lord saith, Because they have forsaken my law which I set before them,
And have not obeyed my voice, neither walked therein;
But have walked after the imagination of their own heart,
And after Baalim, which their fathers taught them:
Therefore thus saith the Lord of hosts, the God of Israel;
Behold, I will feed them, *even* this people, with wormwood,
And give them water of gall to drink.
I will scatter them also among the heathen,
Whom neither they nor their fathers have known:
And I will send a sword after them,
Till I have consumed them.
Thus saith the Lord of hosts,
Consider ye, and call for the mourning women, that they may come;
And send for cunning *women*, that they may come:

The reason is that they have forsaken My Law and walked in their own imagination and followed Baalim. Therefore their portion is bitter indeed, to be scattered among the heathen and consumed with the sword. Call therefore for mourning women.

Jeremiah speaks.

And let them make haste, and take up a wailing for us,
That our eyes may run down with tears,
And our eyelids gush out with waters.

Yes, let them hasten to come that we may weep

Daughters of Jerusalem wailing.

For a voice of wailing is heard out of Zion,
How are we spoiled!

We are greatly confounded,
Because we have forsaken the land,
Because our dwellings have cast *us* out.

19 The daughters of Zion respond, wailing because of spoliation and exile.

JEREMIAH TO THE MOURNING WOMEN.

20 Yet hear the word of the LORD, O ye women,
And let your ear receive the word of his mouth,
And teach your daughters wailing,
And every one her neighbour lamentation.
21 For death is come up into our windows,
And is entered into our palaces,
To cut off the children from without,
And the young men from the streets.
22 Speak, Thus saith the LORD,
Even the carcases of men shall fall
As dung upon the open field,
And as the handful after the harvestman,
And none shall gather *them*.

20 Teach lamentation, for death is come. The children
21 in the homes are cut off and the young men at their
22 work. Give a lament from the Lord for the unburied bodies of men.

A REVELATION OF THE LORD.

23 Thus saith the LORD,
Let not the wise *man* glory in his wisdom,
Neither let the mighty *man* glory in his might,
Let not the rich *man* glory in his riches:
24 But let him that glorieth glory in this,
That he understandeth and knoweth me,
That I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth:
For in these *things* I delight, saith the LORD.

23 Wisdom, might, riches are no cause for glorying, but
34 rather to know the Lord (John 17. 3). Quoted 1 Cor. 1. 31 and 2 Cor. 10. 17; underlying 1 Cor. 1. 19-31 and Phil. 3. 7-10.

THE LORD SPEAKS AS JUDGE.

25 Behold the days come, saith the LORD,
That I will punish all *them which are* circumcised with the uncircumcised;
26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab,
And all *that are* in the utmost corners,
That dwell in the wilderness:
For all *these* nations *are* uncircumcised,
And all the house of Israel *are* uncircumcised in the heart.

25 The Lord will judge both Jew and Gentile, not accord-
26 ing to an outward form of religion, but according to the heart (Rom. 2. 25-29).

CH.

10 The Lord to Israel about the ways of the heathen.

1 Hear ye the word which the LORD speaketh unto you, O house of Israel:
2 Thus saith the LORD,
Learn not the way of the heathen,
And be not dismayed at the signs of heaven;
For the heathen are dismayed at them.
3 For the customs of the people *are* vain:
For *one* cutteth a tree out of the forest,
The work of the hands of the workman, with the axe
4 They deck it with silver and with gold;
They fasten it with nails and with hammers,
That it move not.
5 They *are* upright as the palm tree,
But speak not:
They must needs be borne, because they cannot go.
Be not afraid of them; for they cannot do evil,
Neither also *is it* in them to do good.

1 Living among the heathen, Israel in exile was not to
2 learn their ways. Their fears are folly, their customs
3 vanity. An image made by men, that can neither speak
4 nor walk, can do neither good nor evil (Isa. 40. 19-20,
5 41. 6-7, 44. 9-20).

Jeremiah worshipping.

6 Forasmuch as *there is* none like unto thee, O LORD;
Thou *art* great, and thy name *is* great in might.
7 Who would not fear thee, O King of nations?
For to thee doth it appertain:
Forasmuch as among all the wise *men* of the nations, and in all their kingdoms,
There is none like unto thee.
8 But they are altogether brutish and foolish:
The stock *is* a doctrine of vanities.
9 Silver spread into plates is brought from Tarshish,
And gold from Uphaz,
The work of the workman,
And of the hands of the founder:,
Blue and purple *is* their clothing:
They *are* all the work of cunning *men*.
10 But the LORD *is* the true God,
He *is* the living God, and an everlasting king:
At his wrath the earth shall tremble,
And the nations shall not be able to abide his indignation.

6 The word about idols awakened in Jeremiah an expres-
7 sion of adoration of the true God. A contrast to the
8 "stock," made by men's hands, He is "King of nations,"
9 the true and living God, an everlasting King. When He
10 comes to judge all the earth will tremble.

Israel in captivity speak to the Chaldeans.

11 Thus shall ye say unto them,
The gods that have not made the heavens and the earth,
Even they shall perish from the earth, and from under these heavens.

11 This is the only verse in the book of Jeremiah which is in the Chaldean language (otherwise all is in Hebrew). It is a declaration against idolatry put into the mouths of the captives that they might speak the very words, in their own language, to the heathen around them.

Jeremiah declaring the power of God.

12 He hath made the earth by his power,
He hath established the world by his wisdom,
And hath stretched out the heavens by his discretion.
13 When he uttereth his voice, *there is* a multitude of waters in the heavens,
And he causeth the vapours to ascend from the ends of the earth;
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.
14 Every man is brutish in *his* knowledge:
Every founder is confounded by the graven image:
For his molten image *is* falsehood,
And *there is* no breath in them.
15 They *are* vanity, *and* the work of errors:
In the time of their visitation they shall perish.
16 The portion of Jacob *is* not like them:
For he *is* the former of all *things*;
And Israel *is* the rod of his inheritance:
The Lord of hosts *is* his name.

12 By contrast with idols, the Lord is the Creator and Sustainer of all things. The earth, the ordered world, the firmament exhibit His power, wisdom, and intelligence.
13 It is at His command that the heavens hold the multitude of waters needed to refresh the earth. He draws up into heaven vapours from all parts of the earth; with His lightnings precipitates them as rain, driving them with
14 His winds to those places that He will water. Human knowledge alone only makes man brutish, the maker of an image is deceived by his own dead work. When judgment
15 comes the image will perish. Let Israel in captivity
16 remember her relation to the "Portion of Jacob," the "Former of all things." See Psa. 135. 7. The captivity accomplished what everything else had failed to accomplish. It entirely cured Israel and Judah of idolatry, and not only so, but made them to be witnesses to the one true God in all the heathen lands to which they were scattered.

THE LORD TO THE DAUGHTER OF JERUSALEM.

17 Gather up thy wares out of the land,
O inhabitant of the fortress.
18 For thus saith the LORD,
Behold, I will sling out the inhabitants of the land at this once,
And will distress them, that they may find *it so*.

17 "Inhabitant of the fortress," *i.e.*, Inhabitress (f.) of Jerusalem; prepare to leave, for the Lord will now forcibly
18 cast out the remainder of the dwellers in Jerusalem and their distress will teach them the truth of what He has said.

DAUGHTER OF JERUSALEM LAMENTING.

19 Woe is me for my hurt!
My wound is grievous:
But I said, Truly this *is* a grief,
And I must bear it.
20 My tabernacle is spoiled,
And all my cords are broken:
My children are gone forth of me, and they *are not*:
There is none to stretch forth my tent any more,
And to set up my curtains.
21 For the pastors are become brutish,
And have not sought the LORD:
Therefore they shall not prosper,
And all their flocks shall be scattered.
22 Behold, the noise of the bruit is come,
And a great commotion out of the north country,
To make the cities of Judah desolate,
And a den of dragons.

19 Resignation of the Daughter of Jerusalem. Acknow-
20 ledgment that her dwelling is destroyed, her children are
21 gone because the shepherds of the people have not sought
22 the Lord. Therefore the flock is scattered. See now, the threatened judgment from the north has come, and the cities of Judah are desolate.

JEREMIAH IN PRAYER.

23 O LORD, I know that the way of man *is* not in himself:
It is not in man that walketh to direct his steps.
24 O LORD, correct me, but with judgment;
Not in thine anger, lest thou bring me to nothing.
25 Pour out thy fury upon the heathen that know thee not,
And upon the families that call not on thy name:
For they have eaten up Jacob, and devoured him, and consumed him,
And have made his habitation desolate.

23 Jeremiah had learned now that he could not order
24 things according to his own ideas. He was thankful that the Lord had taught him what he had not known. He desired to know more, but owns his weakness, and prays for
25 retribution on the devourers of Jacob, nations composed of families that did not call on the Name of the Lord.

PART I.—F.

CHAPTERS 11 AND 12.

The Covenant

CH.
11

THE COVENANT.

1 The word that came to Jeremiah from the LORD, saying, Hear ye the
2 words of this covenant, and speak unto the men of Judah, and to the in-
3 habitants of Jerusalem; And say thou unto them, Thus saith the
LORD God of Israel; Cursed *be* the man that obeyeth not the words
4 of this covenant, which I commanded your fathers in the day *that* I
brought them forth out of the land of Egypt, from the iron furnace,
saying, Obey my voice, and do them, according to all which I command
you: so shall ye be my people, and I will be your God: that I may
5 perform the oath which I have sworn unto your fathers, to give them
a land flowing with milk and honey, as *it is* this day.

1 The Lord through Jeremiah to Judah and Jerusalem.
2 A curse pronounced on the man that disobeyed the cove-
3 nant the Lord made with the fathers when He brought
4 them out of the terrible bondage of Egypt. He said then
that if they would keep His commandments they should
be His people, and He their God, and then He would
5 be able to fulfil the promises made to their fathers, the
Patriarchs, and give them the fruitful land of Canaan,
which he did. This covenant was solemnly renewed in
Josiah's reign (2 Kings 23. 1-3; 2 Chron. 34. 29-32).

JEREMIAH'S "AMEN."

Then answered I, and said, So be it, O LORD.

JEREMIAH SENT THROUGH THE CITIES OF JUDAH.

6 Then the LORD said unto me,
Proclaim all these words in the cities of Judah,
And in the streets of Jerusalem, saying,

6 The words given to Jeremiah to publish.

THE COVENANT AND THE FATHERS.

Hear ye the words of this covenant,
And do them.
7 For I earnestly protested unto your fathers
In the day *that* I brought them up out of the land of Egypt,
Even unto this day,
Rising early and protesting, saying,
Obey my voice.

8 Yet they obeyed not, nor inclined their ear,
But walked every one in the imagination of their evil heart:
Therefore I will bring upon them all the words of this covenant,
Which I commanded *them* to do; but they did *them* not.

6 Keep the covenant. I besought your fathers to do
7 this when I brought them out of Egypt, but they dis-
8 obeyed, and went their own ways, consequently all the penalties of a broken covenant must come upon them.

The broken covenant.

9 And the Lord said unto me,
A conspiracy is found among the men of Judah,
And among the inhabitants of Jerusalem.
10 They are turned back to the iniquities of their forefathers,
Which refused to hear my words;
And they went after other gods to serve them:
The house of Israel and the house of Judah have broken my covenant
Which I made with their fathers.

9 The Lord, who sees all, tells Jeremiah that in Judah
and Jerusalem was a conspiracy to walk in the ways of
10 their disobedient fathers, so that they too, the children, have broken the covenant.

Evil coming upon Judah and Jerusalem.

11 Therefore thus saith the Lord,
Behold, I will bring evil upon them,
Which they shall not be able to escape;
And though they shall cry unto me,
I will not hearken unto them.
12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense:
But they shall not save them at all in the time of their trouble.
13 For *according to* the number of thy cities were thy gods, O Judah;
And *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing,
Even altars to burn incense unto Baal.

11 Therefore evil shall come upon them. They will cry
12 to their gods, who will not save them, though numerous
13 as their cities and though every street in Jerusalem has its shrine in honour of "that shameful thing," Baal.

Jeremiah again commanded not to pray for the people.

14 Therefore pray not thou for this people,
Neither lift up a cry or prayer for them:
For I will not hear *them* in the time that they cry unto me for their trouble.

14 A time had come when no cry for deliverance could be answered (see 7. 16).

The Lord laments over Israel and Judah.

15 What hath my beloved to do in mine house,
Seeing she hath wrought lewdness with many,
And the holy flesh is passed from thee?
When thou doest evil, then thou rejoicest.
16 The Lord called thy name, A green olive tree,
Fair, *and* of goodly fruit:
With the noise of a great tumult he hath kindled fire upon it,
And the branches of it are broken.
17 For the Lord of hosts, that planted thee, hath pronounced evil against thee.
For the evil of the house of Israel and of the house of Judah,
Which they have done against themselves
To provoke me to anger in offering incense unto Baal.

15 The Lord's beloved has no more place in His house,
she is defiled, and rejoices in evil doing. The Lord had
16 called her "a green olive tree" because she was fair and
fruitful, but though it was He who had established her,
17 it is He who has to destroy her because, to her own hurt,
she adores Baal.

The Lord to Jeremiah about the men of Anathoth.

18 And the Lord hath given me knowledge *of it*, and I know *it*:
Then thou shewedst me their doings.
19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter;
And I knew not that they had devised devices against me,

18 Jeremiah receives a revelation from the Lord that his
fellow-citizens, the men of Anathoth, unknown to him,
19 were conspiring against his life.

The men of Anathoth about Jeremiah.

saying, Let us destroy the tree with the fruit thereof,
And let us cut him off from the land of the living,
That his name may be no more remembered.

They were saying:—Let us kill him, and so put an end to all his prophecies; if we kill him he will soon be forgotten, and his words.

Jeremiah prays for vengeance on the men of Anathoth.

20 But, O Lord of hosts, that judgest righteously,
That triest the reins and the heart,
Let me see thy vengeance on them:
For unto thee have I revealed my cause.

20 Jeremiah, indignant at their treatment of him, asks
for vengeance on them from God, who is a just judge
and sees into the motives and desires of men, and to whom
he confidently appeals.

THE LORD REPLIES.

21 Therefore thus saith the Lord of the men of Anathoth, that seek thy life,

21 The Lord, from whom it could not be concealed, reviews the murderous intent of these men.

THE MEN OF ANATHOTH ABOUT JEREMIAH.

saying, Prophecy not in the name of the LORD, that thou die not by our hand:

Their threat to kill Jeremiah if he dares to prophecy in the Name of the Lord.

THE LORD ABOUT THE MEN OF ANATHOTH.

22 Therefore thus saith the LORD of hosts,
Behold I will punish them:
The young men shall die by the sword;
Their sons and their daughters shall die by famine:
23 And there shall be no remnant of them:
For I will bring evil upon the men of Anathoth,
Even the year of their visitation.

22 The Lord will destroy them, leaving no remnant. This
23 experience was important for Jeremiah. When the Lord revealed to him a conspiracy of the men of Judah (v. 9) against Himself, and told him of the evil that would come upon them in consequence, Jeremiah prayed for them, and the Lord had to forbid this and show him how He suffered through the disgraceful wrong-doing of those whom He loved, those nearest to Him. But when Jeremiah learned that his own neighbours had conspired against him he immediately prayed for vengeance upon people who could act in such a way. Jeremiah began then to see that the Lord's affections are not less strong and real than those of a man and to understand better the sin of Judah in forsaking the Lord for Baal.

CH.

12

JEREMIAH PRAYS.

1 Righteous *art* thou, O LORD, when I plead with thee:
Yet let me talk with thee of *thy* judgments:
Wherefore doth the way of the wicked prosper?
Wherefore are all they happy that deal very treacherously?
2 Thou hast planted them, yea, they have taken root:
They grow, yea, they bring forth fruit:
Thou *art* near in their mouth,
And far from their reins.
3 But thou, O LORD, knowest me:
Thou hast seen me, and tried mine heart toward thee:
Pull them out like sheep for the slaughter,
And prepare them for the day of slaughter.

4 How long shall the land mourn,
And the herbs of every field wither,
For the wickedness of them that dwell therein?
The beasts are consumed, and the birds;

1 Jeremiah, sure that the Lord is righteous, yet does
not understand His judgments and desires to talk with
2 Him about them—Why do the wicked prosper and the
3 righteous, such as himself, have to suffer, as indeed all
4 creation suffers, through the wickedness of the wicked?

THE MEN OF ANATHOTH SPEAK.

because they said, He shall not see our last end.

This prayer had been evoked by the saying of the men of Anathoth, who, hearing of the punishment which Jeremiah by the word of the Lord had foretold would come upon them, derided it, and said, Jeremiah will never see this, he will perish before we do.

THE LORD REPLIES TO JEREMIAH.

5 If thou hast run with the footmen, and they have wearied thee,
Then how canst thou contend with horses?
And *if* in the land of peace *wherein* thou trustedst, *they wearied thee*,
Then how wilt thou do in the swelling of Jordan?
6 For even thy brethren, and the house of thy father, even they have
dealt treacherously with thee;
Yea, they have called a multitude after thee:
Believe them not, though they speak fair words unto thee.
7 I have forsaken my house,
I have left mine heritage;
I have given the dearly beloved of my soul into the hand of her enemies.
8 Mine heritage is unto me as a lion in the forest;
It crieth out against me:
Therefore have I hated it.
9 Mine heritage *is* unto me *as* a speckled bird,
The birds round about *are* against her;
Come ye, assemble all the beasts of the field,
Come to devour.
10 Many pastors have destroyed my vineyard,
They have trodden my portion under foot,
They have made my pleasant portion a desolate wilderness.
11 They have made it desolate,
And being desolate it mourneth unto me;
The whole land is made desolate,
Because no man layeth *it* to heart.
12 The spoilers are come upon all high places through the wilderness:
For the sword of the LORD shall devour from the *one* end of the land even
to the *other* end of the land:
No flesh shall have peace.
13 They have sown wheat, but shall reap thorns:
They have put themselves to pain, *but* shall not profit:
And they shall be ashamed of your revenues
Because of the fierce anger of the LORD.

5 If now you are distressed, what will you do later,
for things will become far worse than they are? Not
6 only have the men of Anathoth generally, your fellow-
citizens, conspired against you, but your own brothers
and sisters, the members of your family, are traitors to
you and you cannot believe any of them, for they conceal
7 their enmity under deceitful words. Now turn from your
own griefs to Mine—I have had to forsake My temple,
8 leave My peculiar treasure, give the object of My deepest
affection into the power of cruel invaders. My chosen
people are so violently opposed to Me that I have had to
9 turn from them altogether. They have behaved so
10 wickedly that all are against them, they have no friends.
11 My joys have been turned into desolation, the hosts of
12 Babylon will destroy the whole land. All the work
13 of Judah will come to nothing.

THE LORD ABOUT THE NATIONS. A PROPHECY.

14 Thus saith the LORD against all mine evil neighbours,
That touch the inheritance which I have caused my people Israel to
inherit;
Behold, I will pluck them out of their land,
And pluck out the house of Judah from among them.
15 And it shall come to pass, after that I have plucked them out
I will return, and have compassion on them,
And will bring them again, every man to his heritage,
And every man to his land.
16 And it shall come to pass, if they will diligently learn the ways of my
people,
To swear by my name, The LORD liveth;
As they taught my people to swear by Baal;
Then shall they be built in the midst of my people.
17 But if they will not obey,
I will utterly pluck up and destroy that nation,
Saith the LORD.

14 The surrounding nations have taken advantage of
Israel's distresses to lay hands on the inheritance that
God had given them. They shall be carried captive from
15 their own lands and Judah shall be restored. Afterwards
the Lord will have compassion on these nations and
16 restore them, each to its heritage. If then they will
learn from Israel to acknowledge the Lord as formerly
they taught Israel to acknowledge Baal, then they shall
17 be made partakers of all the blessings of Israel, but if
not they shall perish. Here the Spirit foreshadows the
restoration of Israel, and, looking yet further, blessings
to come to the Gentiles through them.

PART I.—G.

CHAPTER 13.

Sign of the Linen Girdle

CH. 13

THE LORD TO JEREMIAH ABOUT THE LINEN GIRDLE, THE FIRST TIME.

1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

JEREMIAH RELATES WHAT HE DID.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

THE LORD TO JEREMIAH, THE SECOND TIME.

3 And the word of the LORD came unto me the second time, saying,
4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

JEREMIAH RELATES WHAT HE DID.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

THE LORD TO JEREMIAH, THE THIRD TIME.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

6 After a long interval so that the girdle rotted away.

JEREMIAH RELATES WHAT HE DID.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred it was profitable for nothing.

THE APPLICATION. THE LORD THROUGH JEREMIAH TO JUDAH.

8 Then the word of the LORD came unto me, saying,
9 Thus saith the LORD,
After this manner will I mar the pride of Judah,
And the great pride of Jerusalem.
10 This evil people, which refuse to hear my words,
Which walk in the imagination of their heart,
And walk after other gods, to serve them, and to worship them,
Shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man,
So have I caused to cleave unto me the whole house of Israel
And the whole house of Judah, saith the LORD;
That they might be unto me for a people,
And for a name, and for a praise, and for a glory:
But they would not hear.

8 This girdle was to be a sign that the Lord would send
Judah into captivity beyond the Euphrates, where his
9 proud refusal to forsake his idols would be utterly de-
10 stroyed. As the girdle wound close round a man's body
11 is near to him (Psa. 18. 39; 30. 11), so Israel and Judah
were near to the Lord, but they refused to be His people
and went after other gods, to their own ruin and destruction. As captives they must now take the journey to Euphrates which Jeremiah had taken as a sign to them.

ILLUSTRATION OF BOTTLES FILLED WITH WINE.

12 Therefore thou shalt speak unto them this word;
Thus saith the LORD God of Israel,
Every bottle shall be filled with wine:

REPLY OF JUDAH TO JEREMIAH.

And they shall say unto thee,
Do we not certainly know that every bottle shall be filled with wine?

THE LORD THROUGH JEREMIAH TO JERUSALEM.

13 Then shalt thou say unto them, Thus saith the LORD,
Behold, I will fill all the inhabitants of this land,
Even the kings that sit upon David's throne,
And the priests, and the prophets,
And all the inhabitants of Jerusalem, with drunkenness.
14 And I will dash them one against another,
Even the fathers and the sons together, saith the LORD:
I will not pity, nor spare, nor have mercy,
But destroy them.

13 The sign of bottles filled with wine used to show to all
classes in Judah that folly and self-destruction, as of
14 drunkenness, should fill king, priests, prophets, and people until all were destroyed.

THE LORD TO JUDAH.

15 Hear ye, and give ear;
Be not proud: for the LORD hath spoken.
16 Give glory to the LORD your God,
Before he cause darkness,
And before your feet stumble upon the dark mountains,
And, while ye look for light,
He turn it into the shadow of death,
And make *it* gross darkness.

17 But if ye will not hear it,
My soul shall weep in secret places for *your* pride;
And mine eye shall weep sore, and run down with tears,
Because the LORD's flock is carried away captive.

15 Appeal to the people to forsake pride and confidence in self, and to glorify God, before the last light fails
16 and they fall and are lost in utter darkness. A revelation
17 is given of God's grief at the pride of His people, His flock, and its inevitable fruits (Luke 15. 4).

THE LORD TO THE KING AND QUEEN.

18 Say unto the king and to the queen,
Humble yourselves, sit down:
For your principalities shall come down,
Even the crown of your glory.
19 The cities of the south shall be shut up,
And none shall open *them*:
Judah shall be carried away captive all of it,
It shall be wholly carried away captive.
20 Lift up your eyes, and behold
Them that come from the north:
Where *is* the flock *that* was given thee,
Thy beautiful flock?
21 What wilt thou say when he shall punish thee?
For thou hast taught them *to be* captains, *and* as chief over thee:
Shall not sorrows take thee,
As a woman in travail?

18 Appeal to the king and queen, probably Jehoiachin and his mother Nehushta (22. 24-28 and 29. 2, and 2 Kings 24. 8-16), who were carried away in the second captivity. They are exhorted to humble themselves,
19 the captivity is foretold, they are reminded of their
20 responsibility for the Lord's flock committed to them.
21 They had themselves taught the Chaldeans to become their masters by calling in their help against Egypt instead of trusting in God for deliverance.

THE KING, SPEAKING IN HIS HEART.

22 And if thou say in thine heart,
Wherefore come these things upon me?

THE LORD'S REPLY TO THE KING.

For the greatness of thine iniquity are thy skirts discovered,
And thy heels made bare.
23 Can the Ethiopean change his skin,
Or the leopard his spots?
Then may ye also do good,
That are accustomed to do evil,
24 Therefore will I scatter them as the stubble
That passeth away by the wind of the wilderness.

25 This is thy lot,
The portion of thy measures from me, saith the LORD;
Because thou hast forgotten me,
And trusted in falsehood.
26 Therefore will I discover thy skirts upon thy face,
That thy shame may appear.
27 I have seen thine adulteries, and thy neighings,
The lewdness of thy whoredom, *and* thine abominations on the hills in the fields.

22 These events are the consequence of sin. The habit
23 of evil doing has become ineradicable. The king's lot
24 is to be driven helplessly as stubble before a tempest.
25 The reason is plain; forgetting God and trusting in
26 falsehood. What he had done in secret would be made
27 openly manifest. His shameful idolatries had been committed under the all-seeing eye of God.

THE LORD TO JERUSALEM.

Woe unto thee, O Jerusalem! wilt thou not be made clean?
When *shall it* once *be*?

Woe denounced upon Jerusalem, refusing the offer of cleansing.

PART I.—H.

CHAPTERS 14 and 15.

The Dearth

CH.

14 THE LORD TO JEREMIAH ABOUT THE DROUGHT.

1 The word of the LORD that came to Jeremiah concerning the dearth.
2 Judah mourneth, and the gates thereof languish;
They are black unto the ground;
And the cry of Jerusalem is gone up.
3 And their nobles have sent their little ones to the waters:
They came to the pits, *and* found no water;
They returned with their vessels empty;
They were ashamed and confounded, and covered their heads.
4 Because the ground is chapt, for there was no rain in the earth,
The plowmen were ashamed, they covered their heads.
5 Yea, the hind also calved in the field, and forsook *it*,
Because there was no grass.
6 And the wild asses did stand in the high places,
They snuffed up the wind like dragons;
Their eyes did fail,
Because *there was* no grass.

1 It was the Lord who withheld the rain, which He did
2 because of the sins of the people, so that by this affliction
they might be brought to repentance. Yet He suffered
3 with both man and beast as is seen in this His description
to Judah of the drought. The mourning of Judah, the
4 cry of Jerusalem went up into His presence. The children
at the dried up water pits, the cracked earth, the idle
5 ploughmen, the beasts frantic for lack of grass, all
6 touched Him to the heart.

PRAYER OF JEREMIAH.

7 O LORD, though our iniquities testify against us,
Do thou *it* for thy name's sake:
For our backslidings are many;
We have sinned against thee.
8 O the hope of Israel,
The saviour thereof in time of trouble,
Why shouldest thou be as a stranger in the land,
And as a wayfaring man *that* turneth aside to tarry for a night?
9 Why shouldest thou be as a man astonied,
As a mighty man *that* cannot save?
Yet thou, O LORD, *art* in the midst of us,
And we are called by thy name;
Leave us not.

7 Jeremiah confesses the sin of the people but intercedes for them, pleading the Lord's Name, so intimately bound
8 up with Israel. He only is the Hope and Saviour of Israel. Why should He treat them as though He were
9 only a passing stranger? Why should He act as though He had no power or wisdom to save? He is in their midst, His Name is upon them.

THE LORD REPLIES.

10 Thus saith the LORD unto this people,
Thus have they loved to wander,
They have not refrained their feet,
Therefore the LORD doth not accept them;
He will now remember their iniquity,
And visit their sins.
11 Then said the LORD unto me,
Pray not for this people for *their* good.
12 When they fast, I will not hear their cry;
And when they offer burnt offering and an oblation, I will not accept them:
But I will consume them by the sword, and by the famine, and by the pestilence.

10 They have chosen their way, and now the Lord can only remember them to punish their sins. Further,
11 Jeremiah is for the third time forbidden to pray for
12 them (7. 16 and 11. 14). Their own profession of repentance will not now avail, their judgment is irrevocable.

JEREMIAH EXCUSES THE PEOPLE BEFORE THE LORD.

13 Then said I, Ah, Lord GOD!
Behold, the prophets say unto them,
Ye shall not see the sword,
Neither shall ye have famine;
But I will give you assured peace in this place.

13 Jeremiah reminds the Lord that it was the prophets who had misled the people into expecting deliverance and peace, so that they were not to blame for not believing in impending judgment.

THE LORD REPLIES TO JEREMIAH.

14 Then the LORD said unto me,
The prophets prophesy lies in my name:
I sent them not, neither have I commanded them,
Neither spake unto them:
They prophesy unto you a false vision and divination,
And a thing of naught, and the deceit of their heart.
15 Therefore thus saith the LORD
Concerning the prophets that prophesy in my name,
And I sent them not.

14 The prophets prophesy lies in the Name of the
15 Lord.

THE FALSE PROPHETS PROPHESY.

yet they say, Sword and famine shall not be in this land;

They say, war and famine shall not come upon the land.

THE LORD ABOUT THE FALSE PROPHETS.

By sword and famine shall those prophets be consumed.
16 And the people to whom they prophesy
Shall be cast out in the streets of Jerusalem because of the famine and the sword;
And they shall have none to bury them,
Them, their wives, nor their sons, nor their daughters:
For I will pour their wickedness upon them.

15 These prophets shall themselves perish by war and
16 famine. Also those to whom they prophesy shall suffer a like fate, and this will be the just reward of their own wickedness, for they had not only, as Jeremiah had put it, been led astray by the prophets.

THE LORD LAMENTS OVER THE PEOPLE.

17 Therefore thou shalt say this word unto them;
Let mine eyes run down with tears night and day,
And let them not cease:
For the virgin daughter of my people is broken with a great breach,
With a very grievous blow.
18 If I go forth into the field, then behold the slain with the sword!
And if I enter into the city, then behold them that are sick with famine!
Yea, both the prophet and the priest go about into a land that they know not.

17 The Lord's ceaseless, pitiful lament over His people,
18 that in the country and in the town they perish. Prophet and priest go into captivity.

JEREMIAH'S CONFESSION AND INTERCESSION.

19 Hast thou utterly rejected Judah?
Hath thy soul lothed Zion?
Why hast thou smitten us, and *there is* no healing for us?
We looked for peace, and *there is* no good;
And for the time of healing, and behold trouble!
20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers:
For we have sinned against thee.
21 Do not abhor *us*, for thy name's sake,
Do not disgrace the throne of thy glory:
Remember, break not thy covenant with us.
22 Are there *any* among the vanities of the Gentiles that can cause rain?
Or can the heavens give showers?
Art not thou he, O LORD our God?
Therefore we will wait upon thee:
For thou hast made all these *things*.

19 Jeremiah cannot believe that the Lord has utterly abandoned Zion, that there is no salvation (see 8. 15).
20 He confesses the sins of his people and of their fathers,
21 and beseeches the Lord to receive them again; pleads the disgrace that would be brought on the Name of the Lord among the heathen if Judah should perish; reminds
22 the Lord of His covenant, and that it is not to any heathen incantation that he looks to bring rain but to the Creator of all things.

CH.
15

The Lord replies.

1 Then said the LORD unto me,
Though Moses and Samuel stood before me,
Yet my mind *could* not *be* toward this people:
Cast *them* out of my sight, and let them go forth.

1 Not the intercession of Moses (Exod. 32. 9-14 and 30-33) and Samuel (1 Sam. 7. 8-12; 12. 23), which in their time had been effectual with the Lord, could now change His purpose of judgment.

Enquiry of Judah.

2 And it shall come to pass, if they say unto thee,
Whither shall we go forth?

2 A question partly in fear, more in mockery, and referring to the fact that their city was besieged.

The Lord's reply to Jeremiah about Judah.

Then thou shalt tell them, Thus saith the LORD;
Such as *are* for death, to death;
And such as *are* for the sword, to the sword;
And such as *are* for the famine, to the famine;
And such as *are* for the captivity, to the captivity.
3 And I will appoint over them four kinds, saith the LORD:
The sword to slay,
And the dogs to tear,
And the fowls of the heaven, and the beasts of the earth,
To devour and destroy.
4 And I will cause them to be removed into all kingdoms of the earth,
Because of Manasseh the son of Hezekiah king of Judah,
For *that* which he did in Jerusalem.
5 For who shall have pity upon thee, O Jerusalem?
Or who shall bemoan thee?
Or who shall go aside to ask how thou doest?
6 Thou hast forsaken me, saith the LORD,
Thou art gone backward:
Therefore will I stretch out my hand against thee, and destroy thee;
I am weary with repenting.

7 And I will fan them with a fan in the gates of the land;
I will bereave *them* of children, I will destroy my people,
Since they return not from their ways.
8 Their widows are increased to me above the sand of the seas:
I have brought upon them against the mother of the young men a spoiler
at noonday:
I have caused *him* to fall upon it suddenly, and terrors upon the city.
9 She that hath borne seven languisheth:
She hath given up the ghost;
Her sun is gone down while *it was* yet day:
She hath been ashamed and confounded:
And the residue of them will I deliver to the sword before their enemies.
Saith the LORD.

2 Tell them of the terrible fourfold deaths appointed to
3 them. Tell them of their scattering among all kingdoms
4 because of the wickedness of their own kingdom, which
reached the very extremity of sin in the days of their
5 king Manasseh. There can be no pity now for Jerusalem,
which has forsaken the only source of compassion and
6 salvation. The great blessings given to them will not save
7 them, they will vanish, and all will fall under the power
8 9 of the enemy.

JEREMIAH LAMENTS HIS LOT.

10 Woe is me, my mother, that thou hast borne me a man of strife
And a man of contention to the whole earth!
I have neither lent on usury, nor men have lent to me on usury;
Yet every one of them doth curse me.

10 The prophet cries out that he had better not have been born, since, without fault of his, he is involved in this terrible strife with his people, and they all curse him for his prophecies of coming evil.

THE LORD TO JUDAH THROUGH JEREMIAH.

11 The LORD said,
Verily it shall be well with thy remnant;
Verily I will cause the enemy to entreat thee *well* in the time of evil
And in the time of affliction.
12 Shall iron break the northern iron and the steel?
13 Thy substance and thy treasures will I give to the spoil without price,
And *that* for all thy sins, even in all thy borders.
14 And I will make *thee* to pass with thine enemies into a land *which* thou
knowest not:
For a fire is kindled in mine anger, *which* shall burn upon you.

11 A promise of mercy for the faithful remnant of Israel when the time of judgment shall have come. The enemy
12 will beg for their intercession with God. But can the strength of Judah (iron) ever prevail against that of
13 Babylon (northern iron and steel)? No, all must go into
14 captivity into unknown lands for their sin.

Jeremiah's prayer for himself.

15 O Lord, thou knowest: remember me, and visit me,
And revenge me of my persecutors;
Take me not away in thy longsuffering:
Know that for thy sake I have suffered rebuke.
16 Thy words were found, and I did eat them;
And thy word was unto me the joy and rejoicing of mine heart;
For I am called by thy name, O Lord God of hosts.
17 I sat not in the assembly of the mockers, nor rejoiced;
I sat alone because of thy hand:
For thou hast filled me with indignation.
18 Why is my pain perpetual,
And my wound incurable, *which* refuseth to be healed?
Wilt thou be altogether unto me as a liar,
And as waters *that* fail?

15 Jeremiah prays for deliverance for himself, tells how
16 he has suffered for the Lord's sake, quoting David's words (Psa. 69. 7), tells how fully he accepted and received the words of the Lord (Ezek. 3. 1-3; Rev. 10. 10)
17 and delighted in them (Psa. 40. 8), the Name of the Lord of Hosts was upon him. The hand of the Lord upon him had filled him with indignation, in sympathy with God, so that he could never join the laughing, mocking multitude, but sat alone, separated from the people and to God. Here he expresses not only his own thoughts, but also those of the faithful remnant, and of those who in old times had loved the word of the Lord, and becomes himself in a measure a type or prophecy of Christ who was
18 to come. Then the long continuance of his grief overwhelming him, he cries out the dreadful doubt—Could it be that God had forsaken him?

The Lord's reply.

19 Therefore thus saith the Lord,
If thou return, then will I bring thee again,
And thou shalt stand before me:
And if thou take forth the precious from the vile,
Thou shalt be as my mouth:
Let them return unto thee;
But return not thou unto them.
20 And I will make thee unto this people a fenced brazen wall:
And they shall fight against thee,
But they shall not prevail against thee:
For I *am* with thee to save thee and to deliver thee,
Saith the Lord.
21 And I will deliver thee out of the hand of the wicked,
And I will redeem thee out of the hand of the terrible.

19 The Lord encourages him to turn from these sad doubts to Himself, promising to bring him back and cause him again to stand in His presence as His servant. If he would distinguish between the faithful remnant and the corrupt people, attaching himself to the one and separating himself from the other, he should be enabled to speak as the very mouth of the Lord, all His words. Let
20 those who rejected him come back to him, but never let
21 him follow them. Then the Lord renewed to him the promises given to him at the beginning (1. 18-19), and assured him afresh of His effectual presence and of His salvation.

PART I.—I.

CHAPTERS 16 AND 17.

Communion

CH.

16 THE LORD'S COMMANDS TO JEREMIAH. FIRST.

1 The word of the LORD came also unto me, saying,
2 Thou shalt not take thee a wife,
Neither shalt thou have sons or daughters in this place.
3 For thus saith the LORD
Concerning the sons and concerning the daughters that are born in this place,
And concerning their mothers that bare them,
And concerning their fathers that begat them in this land;
4 They shall die of grievous deaths;
They shall not be lamented;
Neither shall they be buried;
But they shall be as dung upon the face of the earth:
And they shall be consumed by the sword, and by famine;
And their carcases shall be meat for the fowls of heaven,
And for the beasts of the earth.

1 Jeremiah was not to marry, not to have children in
Jerusalem, because the children born there now, and
2 their parents, would suffer extreme distress and die
3 4 miserable deaths.

SECOND COMMAND.

5 For thus saith the LORD,
Enter not into the house of mourning,
Neither go to lament nor bemoan them:
For I have taken away my peace from this people, saith the LORD,
Even loving-kindness and mercies.
6 Both the great and the small shall die in this land:
They shall not be buried,
Neither shall *men* lament for them,
Nor cut themselves,
Nor make themselves bald for them:
7 Neither shall *men* tear *themselves* for them in mourning,
To comfort them for the dead;
Neither shall *men* give them the cup of consolation
To drink for their father or for their mother.

5 He was not to join in any mourning for the dead
6 because it was better to be dead than alive. The living
would know no peace or joy in their lifetime, and, dying,

would neither be buried nor lamented. Verse 7, "tear themselves" should read "break (bread)" R.V. This word "break" is used Isa. 58. 7 of breaking bread. When Ezekiel's wife died he was commanded (Ezek. 24. 17) not to eat the bread of men, in sign of mourning. See also Hos. 9. 4, "bread of mourners." The breaking of bread and drinking of the cup were ancient and well-known symbols of participation in mourning for the dead. The Lord Jesus took these and used them as the signs by which His death should be remembered by those who love Him.

THIRD COMMAND.

8 Thou shalt not also go into the house of feasting,
To sit with them to eat and to drink.
9 For thus saith the LORD of hosts, the God of Israel;
Behold, I will cause to cease out of this place in your eyes, and in your days,
The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride.

8 Nor was he to join in any feasting or rejoicings, because
it was shown him beforehand that the Lord had ordained
9 that all joy must cease in Jerusalem, even within his own lifetime and that of his hearers.

THE PEOPLE ENQUIRE OF JEREMIAH.

10 And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

10 The question of the people showed that they were still unaware of the greatness of their sin, which was bringing such misery upon them. See 5. 19.

THE REPLY.

11 Then shalt thou say unto them,
Because your fathers have forsaken me, saith the LORD,
And have walked after other gods,
And have served them, and have worshipped them,
And have forsaken me, and have not kept my law;
12 And ye have done worse than your fathers;
For, behold, ye walk every one after the imagination of his evil heart,
That they may not hearken unto me:
13 Therefore will I cast you out of this land
Into a land that ye know not,
Neither ye nor your fathers;
And there shall ye serve other gods day and night;
Where I will not shew you favour.

This people had done worse than their idolatrous fathers in forsaking the Lord and worshipping other gods, and the time had come when they must serve their false gods with unremitting fervour in a strange land.

Judgment to be followed by restoration.

Therefore, behold, the days come, saith the Lord,
That it shall no more be said,
The Lord liveth, that brought up the children of Israel out of the land of Egypt;
But, The Lord liveth, that brought up the children of Israel from the land of the north,
And from all the lands whither he had driven them:
And I will bring them again into their land that I gave unto their fathers.
Behold, I will send for many fishers, saith the Lord, and they shall fish them;
And after will I send for many hunters, and they shall hunt them
From every mountain, and from every hill,
And out of the holes of the rocks.
For mine eyes *are* upon all their ways:
They are not hid from my face,
Neither is their iniquity hid from mine eyes.
And first I will recompense their iniquity and their sin double;
Because they have defiled my land,
They have filled mine inheritance with the carcases of their detestable and abominable things.

The glory of the Lord in bringing Israel out of Egypt will be eclipsed by His glory in bringing captive Israel out of Babylon. Men shall be raised up and sent who shall bring them back from captivity (Cyrus, Zerubbabel, Ezra, Nehemiah and others). The people must first suffer the consequences of their sins and afterwards be delivered.

Jeremiah receives further revelation, and worships.

O Lord, my strength, and my fortress,
And my refuge in the day of affliction,
The Gentiles shall come unto thee from the ends of the earth,

Jeremiah, seeing the future restoration of Israel, worships the Lord, and is shown a yet further purpose of God, the drawing to Him of the Gentiles.

Confession of Gentiles coming to God.

and shall say,
Surely our fathers have inherited lies,
Vanity, and *things* wherein *there is* no profit,
Shall a man make gods unto himself,
And they *are* no gods?

The Gentiles shall acknowledge the falsehood and vanity of idolatry.

THE LORD REVEALED TO THE NATIONS.

21 Therefore, behold, I will this once cause them to know,
I will cause them to know mine hand and my might;
And they shall know that my name *is* The LORD.

21 The Name Jehovah, He Who was and is and is to come, revealed to Israel through Moses (Exod. 6. 2-3), will be made known to the Gentiles, so that they too will enter into covenant relationship to God.

CH.

17

THE LORD TO JEREMIAH ABOUT JUDAH.

1 The sin of Judah *is* written with a pen of iron,
And with the point of a diamond:
It is graven upon the table of their heart,
And upon the horns of your altars;
2 Whilst their children remember their altars and their groves
By the green trees upon the high hills.
3 O my mountain in the field,
I will give thy substance *and* all thy treasures to the spoil,
And thy high places for sin, throughout all thy borders.
4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee;
And I will cause thee to serve thine enemies in the land which thou knowest not:
For ye have kindled a fire in mine anger,
Which shall burn for ever.

1 The sin of Judah is indelibly written in their hearts
2 so long as their thoughts go to their altars on the high
3 places and their groves among the trees. The Lord's
4 thoughts go to His Mount Zion, the heritage which Judah has lost, and which He has now devoted to be spoiled, and its people to be scattered for ever.

PARABLE OF THE HEATH. A CURSE.

5 Thus saith the LORD;
Cursed *be* the man that trusteth in man,
And maketh flesh his arm,
And whose heart departeth from the LORD.
6 For he shall be like the heath in the desert,
And shall not see when good cometh;
But shall inhabit the parched places in the wilderness,
In a salt land and not inhabited.

5 A curse on the man who trusts in man and not in the Lord. He is like the desert heath; when rain refreshes
6 others it does not come to him.

PARABLE OF THE TREE. A BLESSING.

7 Blessed *is* the man that trusteth in the LORD,
And whose hope the LORD is

8 For he shall be as a tree planted by the waters,
And *that* spreadeth out her roots by the river,
And shall not see when heat cometh,
But her leaf shall be green;
And shall not be careful in the year of drought,
Neither shall cease from yielding fruit.

7 Blessing on the man who trusts in the Lord. He is
like a tree by the river side, his supplies are constantly
8 and quietly drawn from the inexhaustible river of the
Word of Life and no circumstances of surrounding drought
will hinder his bringing forth of good fruit.

THE HEART.

9 The heart *is* deceitful above all *things*,
And desperately wicked:
Who can know it?
10 I the LORD search the heart,
I try the reins,
Even to give every man according to his ways,
And according to the fruit of his doings.

9 The nature of the heart in fallen man. Its depths are
10 known to the Lord only, who searches them, and, know-
ing every motive, is able to give to each according to his
ways, which have their origin in the heart, and to the
results of his deeds, which are its fullest expression (Rev.
2. 23).

ILLUSTRATION OF THE FOWL.

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not;
So he that getteth riches, and not by right,
Shall leave them in the midst of his days,
And at his end shall be a fool.

11 In illustration of these, the Lord's judgments—One
who obtains riches by unrighteous means is likened to a
bird that gathers young she has not hatched (R.V.) she
soon loses them, and the rich man must soon lose his
wealth (Prov. 23. 5).

JEREMIAH WORSHIPPING.
(A word from the Lord interposed.)

12 A glorious high throne from the beginning
Is the place of our sanctuary.
13 O LORD, the hope of Israel,
All that forsake thee shall be ashamed,
(*And* they that depart from me shall be written in the earth,
Because they have forsaken the LORD, the fountain of living waters.)
14 Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved:
For thou *art* my praise.

12 By contrast with fleeting riches, the true Sanctuary of Israel is the everlasting throne of God. The Lord
13 Himself is the Hope of Israel. "All that forsake Thee shall be ashamed" contrasts with "Whosoever believeth on Him shall not be ashamed" (Rom. 10. 11), and "they that depart from Me shall be written in the earth" with "rejoice because your names are written in heaven" (Luke 10. 20). The Lord intervenes in this prayer of Jeremiah, confirming what he had said. Jeremiah then
14 continues—The Lord is the Source of Life; healing and salvation are from Him alone, and He is the object of all praise.

THE PEOPLE SCOFFING.

15 Behold, they say unto me,
Where *is* the word of the LORD?
Let it come now.

15 The people mock Jeremiah and ask how it is that his pretended "Word of the Lord" does not come to pass. Let that happen which he foretells! Then they will believe him.

JEREMIAH PRAYING.

16 As for me, I have not hastened from *being* a pastor to follow thee:
Neither have I desired the woeful day; thou knowest:
That which came out of my lips was *right* before thee.
17 Be not a terror unto me:
Thou *art* my hope in the day of evil.
18 Let them be confounded that persecute me, but let not me be confounded:
Let them be dismayed, but let not me be dismayed:
Bring upon them the day of evil,
And destroy them with double destruction.

16 This sends Jeremiah to the Lord in prayer. He had not turned back from the service to which the Lord had called him; he never desired the evil he had to foretell;
17 he spoke the words which the Lord gave him. Let not the Lord, Who is his only hope in the coming evil day, be a
18 terror to him, but let Him be a terror in that day to his adversaries and utterly destroy them.

THE SABBATH.

19 Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto
20 them, Hear ye the word of the LORD, ye kings of Judah, and all Judah,
21 and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the LORD;

(*a*) Retrospect.

Take heed to yourselves,
And bear no burden on the sabbath day,
Nor bring *it* in by the gates of Jerusalem;
22 Neither carry forth a burden out of your houses on the sabbath day,
Neither do ye any work,
But hallow ye the sabbath day,
As I commanded your fathers.
23 But they obeyed not, neither inclined their ear,
But made their neck stiff,
That they might not hear, nor receive instruction.

(*b*) Fruits of Obedience.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD,
To bring in no burden through the gates of this city on the sabbath day,
But hallow the sabbath day,
To do no work therein;
25 Then shall there enter into the gates of this city
Kings and princes sitting upon the throne of David,
Riding in chariots and on horses,
They, and their princes, the men of Judah, and the inhabitants of Jerusalem:
And this city shall remain for ever.
26 And they shall come from the cities of Judah, and from the places about Jerusalem,
And from the land of Benjamin, and from the plain,
And from the mountains, and from the south,
Bringing burnt offerings, and sacrifices,
And meat offerings, and incense,
And bringing sacrifices of praise, unto the house of the LORD.

(*c*) Fruits of Disobedience.

27 But if ye will not hearken unto me
To hallow the sabbath day,
And not to bear a burden,
Even entering in at the gates of Jerusalem on the sabbath day;
Then will I kindle a fire in the gates thereof,
And it shall devour the palaces of Jerusalem, and it shall not be quenched.

19 A prophecy given to be proclaimed in all the different gates of Jerusalem and to be repeated from time to
20 time throughout the reigns of successive kings. Ad-
21 dressed to the kings and the people. (*a*) The sabbath
21 was to be kept. The fathers had neglected this, (*b*) but
22-24 if they would now turn and hallow the sabbath day,
25 then the kingdom and the city should be established
26 and the temple service would be sustained. (*c*) Other-
27 wise these gates should be burned with fire. Importance is given here to the sabbath because (1) it is an acknowledgment of God as Creator (Gen. 2. 1-3), and so is a pro-

test against idolatry, and (2) it represents the special Covenant between the Lord and Israel in the Law given to Israel to keep, so the keeping of the sabbath is an acknowledgment of obligation to keep the whole Law (Gal. 5. 3; 3. 10).

The Lord Jesus deliberately chose the sabbath day as a day on which to work miracles, in order to show that His coming had brought in a new dispensation, that it was the fulfilment of the Law, not in the sense of a literal keeping of it, but in accomplishing all that it had typified and foreshown, so that it passed away, and the Gospel dispensation took its place. He proclaimed Himself as superior to the sabbath, and both He and the Jews of His day made the sabbath the battle-ground on which His claims were fought out. See Matt. 12. 6-14, John 5. 8-11; 16-17; 9. 14.

PART I.—J.

CHAPTERS 18 TO 20.

The Potter

CH.

18 JEREMIAH SENT TO THE POTTER'S HOUSE.

1 The word which came to Jeremiah from the LORD, saying, Arise,
2 and go down to the potter's house, and there I will cause thee to hear my words.

JEREMIAH AND THE POTTER.

3 Then I went down to the potter's house, and, behold, he wrought
4 a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

3 Jeremiah watched the potter at work, and saw how
4 he spoiled a vessel he was making, so re-made it as he wished it to be.

THE LORD TO ISRAEL ABOUT THE POTTER.

5 Then the word of the LORD came to me, saying,
6 O house of Israel, cannot I do with you as this potter? saith the LORD
Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand,
O house of Israel.
7 *At what* instant I shall speak concerning a nation, and concerning a kingdom,
To pluck up, and to pull down, and to destroy *it*;
8 If that nation, against whom I have pronounced, turn from their evil,
I will repent of the evil that I thought to do unto them.
9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom,
To build and to plant *it*;
10 If it do evil in my sight, that it obey not my voice,
Then I will repent of the good, wherewith I said I would benefit them

5 Israel is the clay in the hand of the Lord, the Great Potter. So are all nations, as clay in His hands. Yet
6 He works on certain principles. If He designs to destroy
7 a kingdom, and its people repent, He too will repent
8 of the evil and not bring it upon them. If His desire be
9 to establish a kingdom, and it should do evil, He will
10 not bring upon it the good He had purposed.

The Lord to Judah. Application.

11 Now therefore go to, speak to the men of Judah,
And to the inhabitants of Jerusalem, saying,
Thus saith the Lord;
Behold, I frame evil against you,
And devise a device against you:
Return ye now every one from his evil way,
And make your ways and your doings good.

11 The Lord has it in mind to bring evil on Judah and Jerusalem, therefore, since they have been taught His principles of judgment, let them turn from evil to good.

Reply of Judah.

12 And they said, There is no hope:
But we will walk after our own devices,
And we will every one do the imagination of his evil heart.

12 It is hopeless, we will take our own way, and do according to our own desires.

The Lord to Judah

13 Therefore thus saith the Lord;
Ask ye now among the heathen, who hath heard such things:
The virgin of Israel hath done a very horrible thing.
14 Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field?
Or shall the cold flowing waters that come from another place be forsaken?,
15 Because my people hath forgotten me, they have burned incense to vanity,
And they have caused them to stumble in their ways *from* the ancient paths,
To walk in paths, *in* a way not cast up;
16 To make their land desolate, *and* a perpetual hissing;
Every one that passeth thereby shall be astonished, and wag his head.
17 I will scatter them as with an east wind before the enemy;
I will show them the back, and not the face, in the day of their calamity.

13 The heathen would not do such a thing as is done by
14 the virgin of Israel, who should be wholly the Lord's,
15 but forsakes the pure water of Life and, forgetting its
16 Source, yields her heart to vanity. So the people stumble, the safe, well-trodden paths are forsaken for rough unmade roads. These lead them to desolation and reproach,
17 they will be scattered, and in their need will not find the God they have refused.

The people speak of Jeremiah.

18 Then said they,
Come, and let us devise devices against Jeremiah;
For the law shall not perish from the priest,

Nor counsel from the wise,
Nor the word from the prophet.
Come, and let us smite him with the tongue,
And let us not give heed to any of his words.

18 A plot was formed against Jeremiah, to injure him by calumny. His words, say the people, will never come to pass, and priests, wise men and prophets are alike determined to reject them.

JEREMIAH PRAYS.

19 Give heed to me, O LORD,
And hearken to the voice of them that contend with me.
20 Shall evil be recompensed for good?
For they have digged a pit for my soul.
Remember that I stood before thee to speak good for them,
And to turn away thy wrath from them.
21 Therefore deliver up their children to the famine,
And pour out their *blood* by the force of the sword;
And let their wives be bereaved of their children, and *be* widows;
And let their men be put to death;
Let their young men *be* slain by the sword in battle.
22 Let a cry be heard from their houses,
When thou shalt bring a troop suddenly upon them:
For they have digged a pit to take me,
And hid snares for my feet.
23 Yet, LORD, thou knowest all their counsel against me to slay *me*:
Forgive not their iniquity,
Neither blot out their sin from thy sight,
But let them be overthrown before thee;
Deal *thus* with them in the time of thine anger.

19 Since he had only done them good, had interceded for
20 them before God, and now the people reward him with
21 evil, Jeremiah prays that all the horrors of the predicted
22 invasion may overtake them. They really mean to slay
23 him, therefore let them not be forgiven. As earlier (11. 18-23), so now again Jeremiah understands from personal experience of their ingratitude something more of the thoughts of God with regard to Israel's rejection of Him. The prayer, however, shows that, while the prophet was now full of zeal for the righteous requirements and the equity of the Law, and understood the necessity of those judgments which at first he had striven against, he had not yet seen that further revelation of God, contained in type in the sacrifices, in fellowship with which Christ prayed for His murderers, "Father forgive them; for they know not what they do" (Luke 23. 34).

CH. 19

Jeremiah sent to Tophet.

1 Thus spake the Lord, Go and get a potter's earthen bottle, and *take*
of the ancients of the people, and of the ancients of the priests; And
2 go forth unto the valley of the son of Hinnom, which *is* by the entry
of the east gate, and proclaim there the words that I shall tell thee.

1 Jeremiah commanded to get an earthenware vessel,
collect a number of the elders of the people, including
2 priests, and go out as far as the valley of the son of
Hinnom, called Tophet, where a message from the Lord
would be given him.

Terrible denunciation in Tophet.

3 And say, Hear ye the word of the Lord, O kings of Judah, and in-
habitants of Jerusalem;
Thus saith the Lord of hosts, the God of Israel;
Behold, I will bring evil upon this place,
The which whosoever heareth, his ears shall tingle.
4 Because they have forsaken me, and have estranged this place,
And have burned incense in it unto other gods,
Whom neither they nor their fathers have known, nor the kings of Judah,
And have filled this place with the blood of innocents;
5 They have built also the high places of Baal,
To burn their sons with fire *for* burnt offerings unto Baal,
Which I commanded not, nor spake *it*,
Neither came *it* into my mind:
6 Therefore, behold, the days come, saith the Lord,
That this place shall no more be called Tophet,
Nor The valley of the son of Hinnom,
But The valley of slaughter.
7 And I will make void the counsel of Judah and Jerusalem in this place;
And I will cause them to fall by the sword before their enemies,
And by the hands of them that seek their lives:
And their carcases will I give to be meat
For the fowls of the heaven, and for the beasts of the earth.
8 And I will make this city desolate, and an hissing;
Every one that passeth thereby
Shall be astonished and hiss because of all the plagues thereof.
9 And I will cause them to eat the flesh of their sons and the flesh of their
daughters,
And they shall eat every one the flesh of his friend
In the siege and straitness,
Wherewith their enemies, and they that seek their lives,
Shall straiten them.

3 This is for repetition to successive kings of Judah
4 and to the inhabitants of Jerusalem (7. 32-33). They
5 have offered human sacrifices to their gods, have burned
6 their children as burnt offerings to Baal, a thing abomi-
nable to the Lord and indicative of a wild devotion in the
7 worship of Baal. Therefore this place, where such things

have been done, shall get the name "Valley of Slaughter" because of the multitude that shall there be slain. They will have no counsel to withstand the invader, their city shall become a desolation. In the siege they will eat the flesh of their own sons and daughters and of their friends, in their ravenous hunger (Isa. 30. 33).

The bottle broken.

Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them,
Thus saith the Lord of hosts;
Even so will I break this people and this city,
As *one* breaketh a potter's vessel,
That cannot be made whole again:

At this point Jeremiah, in the presence of the elders who accompanied him, was solemnly and violently to shatter the earthenware vessel to shivers so that it could never be mended, saying that this was a sign of what the Lord was about to do with Judah and Jerusalem.

Application.

And they shall bury *them* in Tophet, till *there be* no place to bury.
Thus will I do unto this place, saith the Lord, and to the inhabitants thereof,
And *even* make this city as Tophet:
And the houses of Jerusalem, and the houses of the kings of Judah,
Shall be defiled as the place of Tophet,
Because of all the houses upon whose roofs they have burned incense
Unto all the host of heaven,
And have poured out drink offerings unto other gods.

So will Jerusalem perish, and the houses, on the flat roofs of which they offered incense to sun, moon, and stars, will be defiled and become as Tophet.

Jeremiah returns to the temple.

Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Jeremiah returning to the city went into the temple court and there repeated his prophecy.

CH.

20

JEREMIAH PUT IN THE STOCKS.

1 Now Pashur the son of Immer the priest, who *was* also chief governor
in the house of the LORD, heard that Jeremiah prophesied these things.
2 Then Pashur smote Jeremiah the prophet, and put him in the stocks
that *were* in the high gate of Benjamin, which *was* by the house of the
3 LORD. And it came to pass on the morrow, that Pashur brought
forth Jeremiah out of the stocks.

JEREMIAH TO PASHUR.

Then said Jeremiah unto him, The LORD hath not called thy name
4 Pashur, but Magor-missabib. For thus saith the LORD, Behold I will
make thee a terror to thyself, and to all thy friends: and they shall
fall by the sword of their enemies, and thine eyes shall behold *it*: and
I will give all Judah into the hand of the king of Babylon,
and he shall carry them captive into Babylon, and shall
5 slay them with the sword. Moreover I will deliver all the strength
of this city, and all the labours thereof, and all the precious things
thereof, and all the treasures of the kings of Judah will I give into the
hand of their enemies, which shall spoil them, and take them, and
6 carry them to Babylon. And thou Pashur, and all that dwell in thine
house shall go into captivity: and thou shalt come to Babylon, and
there thou shalt die, and shalt be buried there, thou, and all thy friends,
to whom thou hast prophesied lies.

1-3 Liberated after spending the night in the stocks, Jeremiah told Pashur what the Lord had revealed about him. His name was to be "Terror round about". He should see with his own eyes his friends put to death
4 and he should go into captivity and die there. The
5 king of Babylon should carry Jerusalem and all its treasure
6 to Babylon. Pashur himself was one of the false prophets who denied these things.

JEREMIAH POURS OUT HIS SOUL BEFORE THE LORD.

7 O LORD, thou hast deceived me, and I was deceived:
Thou art stronger than I, and hast prevailed:
I am in derision daily, every one mocketh me.

7 O Lord Thou hast persuaded and compelled me into this ministry. I struggled against Thy word, to me, in me, of submission to Babylon, of judgment to come on Jerusalem, it was contrary to all my desires and former expectation. Now Thou hast overcome me. I can but speak Thy word, and this has brought me into daily derision among my people.

RETROSPECT.

8 For since I spake, I cried out,
I cried violence and spoil;
Because the word of the LORD was made a reproach unto me,
And a derision, daily.

9 Then I said, I will not make mention of him,
Nor speak any more in his name.
But *his word* was in mine heart as a burning fire
Shut up in my bones,
And I was weary with forbearing,
And I could not *stay*.
10 For I heard the defaming of many,
Fear on every side,
Report, *say they*, and we will report it.
All my familiars watched for my halting,
Saying, Peradventure he will be enticed,
And we shall prevail against him,
And we shall take our revenge on him.
11 But the LORD *is* with me as a mighty terrible one:
Therefore my persecutors shall stumble, and they shall not prevail:
They shall be greatly ashamed; for they shall not prosper:
Their everlasting confusion shall never be forgotten.

8 Since I began to preach in Jerusalem the Word of the Lord obliged me to proclaim coming judgment, and all
9 reproached me for it. So I determined never to speak again in His Name. But I could not restrain myself from uttering His Word, it burned in my bones, it consumed
10 my heart. I have just given Pashur the name "Fear on every side", but that might well have been my own name. When I denounced judgment they threatened to denounce me. Even my acquaintance tried to entrap me into saying something for which they could destroy me. But how
11 mighty, how terrible is the Lord! Who, according to His promise given me at the beginning, is with me, so that they cannot prevail against me.

PRAYER.

12 But, O LORD of hosts, that triest the righteous,
And seest the reins and the heart,
Let me see thy vengeance on them:
For unto thee have I opened my cause.

12 (See 11. 20). Thou, O Lord, Who seest the inward desires and affections, dost put me to the test. Thou knowest that I am one of Thy righteous ones, O let me see Thine avenging deliverance, for I have laid all my concerns before Thee.

PRAISE.

13 Sing unto the LORD, praise ye the LORD:
For he hath delivered the soul of the poor from the hand of evildoers.

13 Sing praises to the Lord, Who has delivered me in my deep need from all that were against me.

ANGUISH.

14 Cursed *be* the day wherein I was born:
Let not the day wherein my mother bare me be blessed.
15 Cursed *be* the man who brought tidings to my father,
Saying, A man child is born unto thee;
Making him very glad.
16 And let that man be as the cities which the LORD overthrew,
And repented not:
And let him hear the cry in the morning,
And the shouting at noontide;
17 Because he slew me not from the womb;
Or that my mother might have been my grave,
And her womb *to be* always great *with me*.
18 Wherefore came I forth out of the womb
To see labour and sorrow,
That my days should be consumed with shame?

But O why was I born, to suffer such sorrow and shame as have filled my days? (Job 3).

Compare this passage, verses 7-18 with chap. 1. 4-19.

The call had been effectual. The Word of the Lord had been given to Jeremiah, who had faithfully declared it. The Lord's promises had been fulfilled and Jeremiah had been strengthened by His Presence to withstand the tremendous opposition of the nation. At the first he had not understood the purposes of God, but in the course of years of a growing intimacy of communion with the Lord he had gradually learned the nature and extent of Israel's sin in forsaking the only true God, Whose testimony in the world had been committed to her, and in worshipping idols, which are the very representation of Satan (1 Cor. 10. 20). Though at the cost of deep anguish of spirit he was now fitted to be the Lord's messenger to introduce those new dispensations which are a principal subject of the following prophecies.

PART II

CHAPTERS 21 TO 29.

Prophecies of Gentile Dominion

SUMMARY OF PART II

CHAPTERS 21 TO 29.

Prophecies of Gentile Dominion

	CHAPS.	
A.	21.	The two Ways.
B.	22.	Three Kings.
C.	23. 1 to 8.	The Branch.
D.	23. 9 to 40.	False Prophets.
E.	24.	Vision of the two Baskets of Figs.
F.	25.	The Seventy years Captivity.
G.	26.	Jeremiah arrested and rescued.
H.	27 and 28.	The Sign of Bonds and Yokes.
I.	29.	Jeremiah's letter to the Exiles.

PART II

CHAPTERS 21 TO 29.

Prophecies of Gentile Dominion

THROUGH THE experiences described in the first part of the book Jeremiah was now able to understand the purposes of God and to be His prophet to declare them. He saw that the end of the long history of the kingdoms of Israel and Judah had come. That which Samuel and David had built up; which Hezekiah and Josiah had endeavoured to revive; the temple of Solomon; Jerusalem itself; must all pass away, engulfed in one great catastrophe. What was to follow, and how were the promises of God to be fulfilled if there were no kingdom, no temple, no city? Where could the Messiah, so long foretold, appear?

It was revealed to Jeremiah that the Lord was bringing in a new dispensation or method of rule and manner of manifesting Himself in the world. Authority was taken from Israel and put into the hands of Gentile powers. What Christ later called "the times of the Gentiles" (Luke 21. 24) was introduced, and continues to this present day (revealed to Daniel, Dan. 2). Judah was therefore no longer to resist the Assyrian invader, but to submit. All this was so utterly contrary to the thoughts and training and desires of Judah and Israel that it required an unusual intimacy with God for anyone to receive it, and overwhelming evidence of Divine inspiration to enable the prophet to deliver with assurance a message so repellant to his hearers. But the doom of captivity pronounced was accompanied by the revelation of a definite, stated term, a limitation of the time of its continuance, and a promise of deliverance and restoration to follow. The record of this ministry, contained in the following chapters (21 to 29) is not set down in the order in which the events described took place, but in such a way as to present the teaching to be imparted in a striking and convincing form to those who should come after.

CHAPTER 21.

The Two Ways

CH.
21

TIME OF ZEDEKIAH.

1 The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest,

1 The story is now carried forward into the days of Zedekiah the last king of Judah. Though much is to follow which took place in former reigns, the event now to be related is placed first because it brings into sharp relief the main subject of these prophecies, the tendency of what happened in former reigns being better understood in the light of the crisis to which it led up. Here the high esteem in which Jeremiah was held is seen. The Pashur sent by the king was not the man who, years before, had put Jeremiah in the stocks (20. 1-2); he had since then been carried into captivity. Also, the Zephaniah here was not the prophet of that name who had prophesied in the reign of Josiah (Zeph. 1. 1); but a priest, second in authority to the High Priest. He was active in the politics of his time (29. 25, 29; 37. 3), and after the capture of Jerusalem was put to death by Nebuchadnezzar (52. 24-27; 2 Kings 25. 18-21).

MESSAGE OF KING ZEDEKIAH TO JEREMIAH.

2 saying, Inquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

2 This message was designed to entrap Jeremiah. All the circumstances were arranged to bring to mind the time when king Hezekiah had sent messengers to the prophet Isaiah asking him to pray that the Assyrian host then threatening Jerusalem might be turned back. Isaiah's answer was one of strong assurance of deliverance and encouragement to resistance, and was followed by a signal deliverance given by the Lord (Isa 37). If Jere-

miah should now continue to prophesy the capture of Jerusalem all would judge that he was setting himself against the great prophet Isaiah (who, being dead, was now honoured) and against God.

Jeremiah's reply to king Zedekiah.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:
4 Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I
5 myself will fight against you with an outstretched hand and with a strong
6 arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterwards, saith the Lord, I will deliver
7 Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

3 Jeremiah did not yield to the temptation, but used the
4 publicity and solemnity of the occasion to declare that the Lord Himself would render all the military measures of Judah useless against the king of Babylon, that He would bring the besieging army that was outside the walls
5 inside the city, that not only the Chaldeans but He
6 Himself would fight against Jerusalem and send pesti-
7 lence among them. Zedekiah himself would fall into the hands of his merciless enemy and all his people with him.

Jeremiah to the people.

8 And unto this people thou shalt say, Thus saith the Lord; Behold,
9 I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.
10 For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

8 Then, addressing himself to the people generally, he set before them two ways. Those who continued to
9 resist the Chaldeans should perish, but those who went
10 out and submitted to them should be spared. This marks a crisis in the history of Israel, and corresponds to the choice set before them by Moses (Deut. 30. 19), and by Elijah (1 Kings 18. 21). See also Matt. 24. 15-21. It

showed Jeremiah publicly as the definite advocate of submission to Nebuchadnezzar and drew upon him the utmost hostility of the party that stood for resistance.

THE LORD TO THE HOUSE OF THE KING.

11 And touching the house of the king of Judah, *say*,
Hear ye the word of the LORD;
12 O house of David, thus saith the LORD;
Execute judgment in the morning,
And deliver *him that is* spoiled out of the hand of the oppressor,
Lest my fury go out like fire,
And burn that none can quench *it*,
Because of the evil of your doings.

11 The king's house, still addressed as the house of
12 David, is shown the way of salvation and warned of the consequences of continuing in evil.

THE LORD TO JERUSALEM.

13 Behold I *am* against thee, O inhabitant of the valley,
And rock of the plain, saith the LORD;

13 Even the citizens of Jerusalem, the dwellers, in Mount Zion, are not exempt.

DWELLERS IN JERUSALEM BOASTING

Which say, Who shall come down against us?
Or who shall enter into our habitations?

Though they say, Our fortress city is impregnable.

THE LORD'S REPLY.

14 But I will punish you according to the fruit of your doings, saith the LORD:
And I will kindle a fire in the forest thereof,
And it shall devour all things round about it.

14 They too will have to reap the reward of their deeds. The forest of timber used to build their many houses will be fuel for the fire.

PART II.—B.

CHAPTER 22.

Three Kings

Verses 1-9. General warning to the king's house.
10-12. Shallum (Jehoahaz).
13-23. Jehoiakim.
24-30. Coniah (Jehoiachin).

After describing the crisis reached in the reign of Zedekiah the history goes back and some of the processes are traced which led to that crisis.

CH.

22

JEREMIAH SENT TO THE KING'S HOUSE.

1 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,

1 A message to the king of Judah for the time being, to be repeated from reign to reign (13. 13; 17, 20; 19. 3).

THE LORD TO THE KING'S HOUSE OF JUDAH.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people
3 that enter in by these gates: Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For
4 if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots
5 and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this
6 house shall become a desolation. For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which*
7 are not inhabited. And I will prepare destroyers against thee every one with his weapons: and they shall cut down thy choice cedars and cast *them* into the fire.

2 A general instruction to the king of Judah at the time,
3 followed by particular prophecies about Shallum, Jehoia-
4 kim and Coniah. He is exhorted, as the one who sits on the throne of David, to maintain it a throne of justice; then it would be exalted and continued, but otherwise his

house should become desolate. It is true that the king's house in Judah is a place most precious in the eyes of the Lord, yet injustice will result in its destruction. Privilege does not commend people to the Lord nor save them from the consequences of evil doing.

Enquiry of the nations.

And many nations shall pass by this city,
And they shall say every man to his neighbour,
Wherefore hath the Lord done thus unto this great city?

The surrounding nations will enquire as to the reasons for the fall of Jerusalem. They will recognise that it was the Lord's doing.

The nations discuss Jerusalem.

Then they shall answer,
Because they have forsaken the covenant of the Lord their God,
And worshipped other gods, and served them.

The reason will be perfectly understood among the heathen.

Fate of Shallum.

Weep ye not for the dead,
Neither bemoan him:
But weep sore for him that goeth away:
For he shall return no more,
Nor see his native country.
For thus saith the Lord touching Shallum the son of Josiah king of Judah,
Which reigned instead of Josiah his father,
Which went forth out of this place;
He shall not return thither any more.
But he shall die in the place whither they have led him captive,
And shall see this land no more.

The short three months' reign of Shallum sufficed him to reverse the policy of his father Josiah and start Judah on that downward course of renewed idolatry which ended in complete destruction (2 Kings 23. 30-34; 2 Chron. 36. 1-4). Therefore do not weep for dead Josiah (2 Chron. 35. 25); it is well with that man of faith, but weep for Shallum, for he, who followed his father Josiah on the throne "did evil in the sight of the Lord" and has gone out a captive from this place; he will never see it again, but will die in Egypt (2 Kings 23. 34).

Woe pronounced on king Jehoiakim.

Woe unto him that buildeth his house by unrighteousness,
And his chambers by wrong;
That useth his neighbour's service without wages,
And giveth him not for his work;

14 That saith, I will build me a wide house
And large chambers,
And cutteth him out windows;
And *it is* cieled with cedar,
And painted with vermilion.
15 Shalt thou reign, because thou closest *thyself* in cedar?
Did not thy father eat and drink,
And do judgment and justice,
And then *it was* well with him?
16 He judged the cause of the poor and needy;
Then *it was* well *with him*:
Was not this to know me? saith the LORD.
17 But thine eyes and thine heart *are* not but for thy covetousness,
And for to shed innocent blood,
And for oppression, and for violence, to do *it*.
18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah;
They shall not lament for him,
Saying, Ah my brother! or, Ah sister!
They shall not lament for him,
Saying Ah lord! or, Ah his glory!
19 He shall be buried with the burial of an ass,
Drawn and cast forth beyond the gates of Jerusalem.

13 Woe unto king Jehoiakim for his oppression and extra-
14 vagance, building a great house for himself and not
15 paying the workmen's wages! His father, Josiah, was just
16 and cared for the poor and knew the Lord, but Jehoiakim
17 is a covetous murderer. Though he is the son of Josiah
18 for whom such lamentation was made when he was killed,
19 there shall be no lamentation for him, he shall have no burial, his body shall be cast out (36. 30). There is no record of any burial of king Jehoiakim; Nebuchadnezzar "bound him in fetters to carry him to Babylon", but he then disappears from the history. In his reign, in its third year, the captivity began (2 Kings 24. 1; 2 Chron. 36. 6; Dan. 1. 1-2). This was the first carrying away. Daniel and his three friends were taken at this time (Dan. 1. 1-6).

THE LORD TO JERUSALEM.

(With reply of Jerusalem interposed.)

20 Go up to Lebanon, and cry;
And lift up thy voice in Bashan,
And cry from the passages:
For all thy lovers are destroyed.
21 I spake unto thee in thy prosperity;
(*But* thou saidst, I will not hear.)
This *hath been* thy manner from thy youth,
That thou obeyedst not my voice.

22 The wind shall eat up all thy pastors,
And thy lovers shall go into captivity:
Surely then shalt thou be ashamed
And confounded for all thy wickedness
23 O inhabitant of Lebanon,
That makest thy nest in the cedars,
How gracious shalt thou be when pangs come upon thee,
The pain as of a woman in travail!

20 On the heights of Lebanon, Bashan, and Abarim (the passages), which is Mount Nebo (Num. 27. 12; 33. 47-48; Deut. 32. 49), Jerusalem is told to lament that those
21 nations in which she had trusted had failed her. She had always refused to listen to the Lord, and now her rulers
22 and her allies go into captivity, and she is brought down,
23 groaning, from her place of pride.

The Lord to king Coniah.

24 *As* I live, saith the Lord,
Though Coniah the son of Jehoiakim king of Judah
Were the signet upon my right hand,
Yet would I pluck thee thence;
25 And I will give thee into the hand of them that seek thy life,
And into the hand *of them* whose face thou fearest,
Even into the hand of Nebuchadnezzar king of Babylon,
And into the hand of the Chaldeans.
26 And I will cast thee out, and thy mother that bare thee,
Into another country, where ye were not born;
And there shall ye die.
27 But to the land whereunto they desire to return,
Thither shall they not return.

24 Coniah, or Jeconiah, or Jehoiachin, the son and successor of Jehoiakim (2 Kings 24. 8-16; 2 Chron. 36. 9-10), in spite of his youth and the shortness of his reign "did that which was evil in the sight of the Lord," so that, greatly as the Lord had desired that he might be a ruler
25 after His own heart, He was compelled to cast him from
26 Him, and he and his mother, Nehushta, were to fall into the hands of Nebuchadnezzar. They were carried away
27 in the second captivity and never returned. Ezekiel was one of those carried away at this time (Ezek. 1. 1-2), also Mordecai (Est. 2. 5-6).

Questions about Coniah.

28 *Is* this man Coniah a despised broken idol?
Is he a vessel wherein *is* no pleasure?
Wherefore are they cast out, he and his seed,
And are cast into a land which they know not?
29 O earth, earth, earth,
Hear the word of the Lord.

30 Thus saith the LORD,
Write ye this man childless,
A man *that* shall not prosper in his days:
For no man of his seed shall prosper,
Sitting upon the throne of David,
And ruling any more in Judah.

28 Three questions indicate Coniah's rejection by the Lord, and the whole earth is called as witness to the
29 sentence, that the man then sitting on David's throne,
30 though he had sons (1 Chron. 3. 17; Matt. 1. 12) who should have succeeded him, was to be counted childless, for "no man of his seed" should sit upon the throne of David. Zedekiah, who succeeded Coniah, was his uncle, his father's brother, and with him the kingdom of Judah came to an end.

PART II.—C.

CHAPTER 23. 1-8.

The Branch

CH.

23 SHEPHERDS THAT SCATTER THE SHEEP.

1 Woe be unto the pastors that destroy
And scatter the sheep of my pasture!
Saith the LORD.
2 Therefore thus saith the LORD God of Israel
Against the pastors that feed my people;
Ye have scattered my flock, and driven them away,
And have not visited them:
Behold, I will visit upon you the evil of your doings,
Saith the LORD.

1 Woe pronounced on the rulers described in the two
2 preceding chapters, called pastors (shepherds) in 22. 22.

SHEPHERDS PROMISED THAT WILL GATHER THE SHEEP.

3 And I will gather the remnant of my flock
Out of all countries whither I have driven them,
And will bring them again to their folds;
And they shall be fruitful and increase.
4 And I will set up shepherds over them which shall feed them:
And they shall fear no more, nor be dismayed,
Neither shall they be lacking, saith the LORD.

3 A promise from the Lord that He will bring His
scattered flock of Israel out of all the countries of its dis-
persion, restore them to their own land, and bless them
there. He will establish rulers who will be true shepherds
4 of the people, feeding and protecting each one.

THE BRANCH.

5 Behold, the days come, saith the LORD,
That I will raise unto David a righteous Branch,
And a king shall reign and prosper,
And shall execute judgment and justice in the earth.
6 In his days Judah shall be saved,
And Israel shall dwell safely:

5 The evil occupants of David's throne have been de-
nounced, a promise has been given of faithful rulers, who
will feed the Lord's flock, restored to their own land, as
Zerubbabel, Ezra, Nehemiah, and others did, when the
time came. But now attention is called to a time to
come, when the Lord will raise up a righteous man of

David's lineage, who will be king and reign prosperously and whose just decrees will be executed throughout the
6 earth. He will also save Judah and protect Israel. The "Branch" is one of the symbolic names given to Christ in the Prophets.

Isa. 4. 2, "the Branch of the Lord."
Isa. 11. 1, "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."
Jer. 23. 5-6, "I will raise unto David a righteous Branch . . . He shall be called The Lord our Righteousness."
Jer. 33. 15, "In those days . . . will I cause the Branch of Righteousness to grow up unto David."
Zech. 3. 8, "I will bring forth my servant the Branch."
Zech. 6. 12, "The man whose name is the Branch."

Here different characteristics of Christ are revealed. He is Divine, of the same Life and Nature as the Lord (Jehovah). He partakes of human nature, as David did. He is the Lord's servant, the man, and at the same time the Lord (Jehovah) our Righteousness. (The word in Isa. 11. 1, translated "Branch" is another word.)

THE NAME.

And this *is* his name whereby he shall be called,
THE LORD OUR RIGHTEOUSNESS.

His name is Jehova-tsidkenu, which means, "The Lord our Righteousness," so that He is God manifest in the flesh, "Jesus: for He shall save His people from their sins" (Matt. 1. 21), "made of the seed of David according to the flesh; and declared *to be* the Son of God with power according to the spirit of holiness" (Rom. 1. 3-4). The Holy Spirit speaks here through the prophet, of Christ Who was to come, Who is God, and man, and Who is the Righteousness of those that believe in Him (1 Cor. 1. 30-31).

ISRAEL TO BE RESTORED.

7 Therefore, behold, the days come, saith the LORD,
That they shall no more say,
The LORD liveth, which brought up the children of Israel out of the land of Egypt;
8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country,
And from all countries whither I had driven them;
And they shall dwell in their own land.

7-8 The promise repeated from 16. 14-15.

PART II.—D.

CHAPTER 23. 9-40.

False Prophets

JEREMIAH COMPLAINS OF FALSE PROPHETS.

9 Mine heart within me is broken because of the prophets;
All my bones shake;
I am like a drunken man,
And like a man whom wine hath overcome,
Because of the LORD,
And because of the words of his holiness.
10 For the land is full of adulterers;
For because of swearing the land mourneth;
The pleasant places of the wilderness are dried up,
And their course is evil,
And their force *is* not right.
11 For both prophet and priest are profane;

9 The greatest hindrance to the acceptance of the Word of the Lord through His prophets was the prophesying of false prophets. Jeremiah was heart-broken as he constantly met with this obstacle. The holy words of the Lord in his own heart overwhelmed him, but he saw
10 that they were not received by the people, the land was given over to immorality and blasphemy, the people's ways and activities were evil, for both prophets and
11 priests were profane men.

THE LORD SPEAKS ABOUT THE PROPHETS.

Yea, in my house have I found their wickedness, saith the LORD.
12 Wherefore their way shall be unto them as slippery *ways* in the darkness:
They shall be driven on, and fall therein
For I will bring evil upon them,
Even the year of their visitation, saith the LORD.
13 And I have seen folly in the prophets of Samaria;
They prophesied in Baal,
And caused my people Israel to err.
14 I have seen also in the prophets of Jerusalem an horrible thing:
They commit adultery, and walk in lies:
They strengthen also the hands of evil-doers,
That none doth return from his wickedness:
They are all of them unto me as Sodom,
And the inhabitants thereof as Gomorrah.
15 Therefore thus saith the LORD of hosts concerning the prophets;
Behold I will feed them with wormwood,
And make them drink the water of gall:
For from the prophets of Jerusalem is profaneness gone forth into all the land.

11 The Lord confirms this. In the temple itself He noted
12 their wickedness. Therefore they should slip in the dark
and be unable to hold themselves back from sliding
13 down into the pit that awaited them. The false prophets
of Samaria had brought Israel to destruction, and now
14 their fellows in Jerusalem were doing the same for
Judah. In this way evildoers were encouraged, and
none came to repentance. The people were no better than
those of Sodom and Gomorrah, and the prophets who
15 made them so should taste the bitter fruits of their
profanity.

The Lord to the people.

16 Thus saith the Lord of hosts,
Hearken not unto the words of the prophets that prophesy unto you:
They make you vain:
They speak a vision of their own heart,
And not out of the mouth of the Lord.

16 Warning not to listen to those who prophesy out of their own heart, and not by revelation from the Lord.

Words of the false prophets.

17 They say still unto them that despise me,
The Lord hath said, Ye shall have peace;
And they say unto every one that walketh after the imagination of his own heart,
No evil shall come upon you.

17 The character of their teaching proves that it is not from God, for (1) they announce peace to despisers of the Lord, and (2) they promise deliverance from evil to those who instead of obeying the Law of God, follow their own thoughts.

Prophets not sent.

18 For who hath stood in the counsel of the Lord,
And hath perceived and heard his word?
Who hath marked his word, and heard *it*?
19 Behold, a whirlwind of the Lord is gone forth in fury,
Even a grievous whirlwind:
It shall fall grievously upon the head of the wicked.
20 The anger of the Lord shall not return,
Until he have executed, and till he hath performed the thoughts of his heart:
In the latter days ye shall consider it perfectly.
21 I have not sent these prophets, yet they ran:
I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel,
And had caused my people to hear my words,
Then they should have turned them from their evil way,
And from the evil of their doings.

18 These men never stood in the counsel of the Lord (v. 18). Had they done so they would have turned the people
22 from their evil way (v. 22), but now they are held responsible for it. They have not perceived the whirlwind of
19 judgment that has gone out from the Lord upon the wicked (v. 19), the full extent of which will be understood
20 when it comes to be fulfilled (v. 20). These prophets went
21 unsent and spoke uninspired (v. 21). (Rom. 11. 34; 1 Cor. 2. 16).

GOD NEAR.

(Words of the false prophets interposed.)

23 *Am* I a God at hand, saith the LORD,
And not a God afar off?
24 Can any hide himself in secret places that I shall not see him? saith the LORD.
Do not I fill heaven and earth? saith the LORD.
25 I have heard what the prophets said,
That prophesy lies in my name,
(Saying, I have dreamed, I have dreamed.)
26 How long shall *this* be in the heart of the prophets that prophesy lies?
Yea, *they are* prophets of the deceit of their own heart;
27 Which think to cause my people to forget my name
By their dreams which they tell every man to his neighbour,
As their fathers have forgotten my name for Baal.

23 Is not God near when He is afar off, unseen, as well as when He manifests Himself? He is everywhere,
24 none can hide from Him. He has heard the lying prophets
25 who, because they did not believe in His presence, ventured to use His Name in support of their own lies. The
26 real source of their prophecies is their own deceitful heart.
27 As formerly the Lord's people forgot His Name for that of Baal, so now they forget His Name as they occupy themselves with these pretended dreamers, their lying prophets.

THE TRUE AND THE FALSE.

28 The prophet that hath a dream, let him tell a dream;
And he that hath my word, let him speak my word faithfully.
What *is* the chaff to the wheat? saith the LORD.
29 *Is* not my word like as a fire? saith the LORD;
And like a hammer *that* breaketh the rock in pieces?

28 If a prophet really has a message from the Lord, let him not be afraid to speak it because of the false prophets. The Lord will manifest the difference between the real
29 and the pretended revelation. God's Word is a fire and a hammer, and it will accomplish the work for which it has been sent.

The Lord against the false prophets.

30 Therefore, behold, I *am* against the prophets, saith the Lord,
That steal my words every one from his neighbour.
31 Behold, I *am* against the prophets, saith the Lord,
That use their tongues, and say, He saith.
32 Behold, I *am* against them that prophesy false dreams, saith the Lord
And do tell them,
And cause my people to err by their lies, and by their lightness;
Yet I sent them not, nor commanded them:
Therefore they shall not profit this people at all, saith the Lord.

30 Lest Jeremiah should despair of prevailing against
31 these false prophets, he has this threefold assurance
32 that the Lord Himself is against them. They will have to reckon with Him.

Enquiry of the people, prophets, and priests.

33 And when this people, or the prophet, or a priest, shall ask thee, saying,
What *is* the burden of the Lord?

Jeremiah's reply.

Thou shalt then say unto them, What burden?
I will even forsake you, saith the Lord.

The phrase "The burden of the Lord."

34 And *as for* the prophet, and the priest, and the people, that shall say,
The burden of the Lord,
I will even punish that man and his house.
35 Thus shall ye say every one to his neighbour,
And every one to his brother,
What hath the Lord answered?
And, What hath the Lord spoken?
36 And the burden of the Lord shall ye mention no more:
For every man's word shall be his burden;
For ye have perverted the words of the living God,
Of the Lord of hosts our God.
37 Thus shalt thou say to the prophet,
What hath the Lord answered thee?
And, What hath the Lord spoken?
38 But since ye say, The burden of the Lord;
Therefore thus saith the Lord;
Because ye say this word, The burden of the Lord,
And I have sent unto you, saying, Ye shall not say, The burden of the Lord.

39 Therefore, behold, I, even I, will utterly forget you,
And I will forsake you,
And the city that I gave you and your fathers,
And cast you out of my presence:
40 And I will bring an everlasting reproach upon you,
And a perpetual shame,
Which shall not be forgotten.

34-40 Strong condemnation of the use of pious phrases, covering unbelief and sin. To pretend that God has said what He has not said brings certain judgment, for He is "the living God".

PART II.—E.

CHAPTER 24.

Vision of the Two Baskets of Figs

THIS vision was shown to Jeremiah in the reign of king Zedekiah (v. 8), and it is specially noted (v. 1) that it was shown after the second stage of the captivity, when Nebuchadnezzar had carried away to Babylon Jeconiah (or Jehoiachin, or Coniah), and the aristocracy and the chief artizans of Judah.

CH.

24 THE VISION, ITS PLACE AND TIME.

1 The LORD shewed me, and, behold, two baskets of figs *were* set before
the temple of the LORD, after that Nebuchadnezzar king of Babylon
had carried away captive Jeconiah the son of Jehoiakim king of Judah,
and the princes of Judah, with the carpenters and smiths, from Jeru-
2 salem, and had brought them to Babylon. One basket *had* very good
figs, *even* like the figs *that are* first ripe: and the other basket *had* very
naughty figs, which could not be eaten, they were so bad.

1 Jeremiah describes the two baskets of figs which the
2 Lord showed him, one very good, the other very bad.

THE LORD'S ENQUIRY.

3 Then said the LORD unto me, What seest thou Jeremiah?

JEREMIAH'S REPLY.

And I said, Figs; the good figs, very good; and the evil, very evil, that
cannot be eaten, they are so evil.

EXPLANATION OF THE GOOD FIGS.

4 Again the word of the LORD came unto me, saying, Thus saith
5 the LORD, the God of Israel; Like these good figs, so will I acknow-
ledge them that are carried away captive of Judah, whom I have
6 sent out of this place into the land of the Chaldeans for *their* good.
For I will set mine eyes upon them for good, and I will bring them
again to this land: and I will build them, and not pull *them* down; and
7 I will plant them, and not pluck *them* up. And I will give them an
heart to know me, that I *am* the LORD: and they shall be my people,
and I will be their God: for they shall return unto me with their whole
heart.

3-4 The good figs represent those who had been carried
5 captive from Judæa to Chaldea. Though the threatening
6 of this beforehand had been of unmingled judgment, and the event itself had been the result and punishment of long continued sin, and had appeared to those who suffered it to be an unalleviated catastrophe, yet now it is
7 seen that it was "for their good." The object of judgment, which is restoration, would be fully attained in them. Their affliction would be the means of their learning from the heart to know the Lord and He would then acknowledge them as His people and undertake to bring them back to their own land, restored, forgiven and blessed.

Explanation of the bad figs.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land,
9 and them that dwell in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither
10 I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

8 The bad figs represent those who remained in Jerusalem, including king Zedekiah and his princes, and those in the land, and those who had taken refuge in Egypt. They boasted of not having been carried captive as others had been; considered themselves as being more
9 pleasing to God than those who had come under judgment, and though they had seen the fulfilment of so much of the Lord's judgment, threatened through Jeremiah, they did not repent, but continued in their wicked,
10 idolatrous ways. Therefore, though they appeared to have been specially favoured and spared, they would come under the heavier affliction and would be consumed by sword, famine, and pestilence (Matt. 11. 20-24; Luke 13. 1-5).

PART II.—F.

CHAPTER 25

Seventy Years Captivity

CH. 25

DATE OF THIS PROPHECY.

1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadnezzar king of Babylon;

1 The first year of Nebuchadnezzar king of Babylon is a date of great importance in the history of the world, as well as of Israel. He was the first and most powerful ruler of the first of the four great kingdoms to which world dominion was given (Dan. 2). In this year he had begun the captivity of Judah by carrying away many captives and part of the vessels of the temple (Dan. 1. 1-2), and had gained his decisive victory over his rival, Egypt, at the battle of Carchemish (46. 2). His first year covered part of the third and fourth years of Jehoiakim king of Judah.

ADDRESS OF THE PROPHECY.

2 The which Jeremiah the prophet spake unto all the people of Judah and to all the inhabitants of Jerusalem, saying,

2 Addressed to all Judah and Jerusalem by "Jeremiah the prophet." This is the first time that this title is used of Jeremiah. In 1. 5 the Lord foretold the prophetic ministry to which he was appointed, now this call is justified in the general acknowledgment of the title "Jeremiah the prophet."

PERIOD OF JEREMIAH'S PROPHECIES.

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

3 Eighteen years in the reign of Josiah, three months in that of Jehoahaz, now the fourth year in Jehoiakim's reign, bringing the time of his prophesying to its twenty-third year, Jeremiah says that the word of the Lord had

come to him, and he had zealously proclaimed it; but it has been in vain, the people have given no heed to his words from the Lord.

All the prophets.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

4 It has been the same with all the Lord's servants and prophets sent to this people, with such diligence of desire to gain their ear; the people would not attend to the Word.

The purport of their message.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath
6 given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.
7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

5 The prophets all gave the same exhortation, they showed that even that which the Lord had given to His people for ever and ever, from age to age, would be lost
6 if they continued in evil doing. It was not the Lord who had originated the harm that had come upon them,
7 but their own works had turned His purposes of blessing to necessary judgment.

Consequences of refusing the Lord's Word.

8 Therefore thus saith the LORD of hosts; Because ye have not heard
9 my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and
10 perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

8 Because they would not hear, therefore the Lord had
9 made Nebuchadnezzar the king of Babylon to be His
10 servant to gather all the nations of the north against Judah, utterly to destroy her (v. 10; see Rev. 18. 22-23).

Seventy years.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

11 This terrible judgment on account of sin had a definite limit put to it, seventy years, so that those in captivity might have hope. The seventy years began the year before this prophecy, in the third year of Jehoiakim, and ended at the capture of Babylon by Darius and Cyrus. The possibility of such an event was foreshadowed in the Law, Lev. 26. 34-35 with 2 Chron. 36. 20-23. An earlier instance of the prediction of times by the power of the Holy Spirit was that to Abraham, Gen. 15. 13-16. This prophecy of the seventy years, given through Jeremiah, led Daniel, near the close of the period, to prayer which resulted in his receiving the further revelation of the seventy weeks of years, or 490 years (Dan. 9. 2, 24-27). It was the year after this prophecy of Jeremiah that Daniel began to prophesy, by interpreting Nebuchadnezzar's dream (Dan. 2. 1).

Judgment of Babylon.

12 And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it
13 perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this
14 book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

12 Jeremiah had by this time not only spoken but had written in this book many prophecies. Of Babylon it was foretold that at the end of the seventy years its king
13 and the Chaldean nation would be punished for their iniquity. When that time came the great city of Babylon was taken by Darius and Cyrus (Dan. 5. 30-31) and the kingdom of Babylon was taken in possession by Elamites,
14 Medes, and Persians. As Nebuchadnezzar was appointed the Lord's servant for the destruction of Jerusalem, so Cyrus was chosen by the Lord as His shepherd and His anointed to restore and rebuild Jerusalem (Isa. 44. 28—45. 3). All these dealings of God with the nations and with Israel were connected with "the word of the Lord spoken by the mouth of Jeremiah" (2 Chron. 36. 21-23; Ezra 1. 1).

Verse 7, "the works of your hands"; verse 14, "the works of their own hands";—these and all the many Scriptures which condemn idolatry as being a folly of trusting in their own works, and which exhort to trust in God and obedience to Him, are doctrine, which is developed in the New Testament into that of justification, not by works, but by faith.

Figure of the wine cup.

15 For thus saith the LORD God of Israel unto me; Take the wine cup
of this fury at my hand, and cause all the nations, to whom I send
16 thee, to drink it. And they shall drink, and be moved, and be mad,
17 because of the sword that I will send among them. Then took I the
cup at the LORD's hand, and made all the nations to drink, unto whom
the LORD had sent me:

15-17 Under the figure of a wine cup full of the wine of the wrath of God, given from the hand of the Lord to Jeremiah, and by him to many nations, the judgments just revealed are repeated and emphasized.

Jerusalem.

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and
the princes thereof, to make them a desolation, an astonishment, an
hissing, and a curse: as *it is* this day;

18 First Jerusalem and Judah (Luke 24. 47).

Egypt.

19 Pharaoh king of Egypt, and his servants, and his princes, and
all his people;

19 Next Egypt, the great rival and enemy of Babylon.

Many nations.

20 And all the mingled people, and all the kings of the land of Uz,
and all the kings of the land of the Philistines, and Ashkelon, and
21 Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and
22 the children of Ammon, And all the kings of Tyrus, and all the kings
of Zidon, and the kings of the isles which *are* beyond the sea, Dedan
23 and Tema, and Buz, and all *that are* in the utmost corners, And all
24 the kings of Arabia, and all the kings of the mingled people that dwell
25 in the desert, And all the kings of Zimri, and all the kings of Elam,
and all the kings of the Medes, And all the kings of the north, far and
26 near, one with another, and all the kingdoms of the world, which *are*
upon the face of the earth:

23 "All that have the corners of their hair polled" (R. V.).

20-26 Many nations named, and "all the kingdoms of the world," though not specified. All these were to come under subjection to Babylon.

Sheshach.

26 and the king of Sheshach shall drink after them.

26 Then afterwards the king of Sheshach, or Babylon, shall come under the wrath of God. According to the Kabala Athbash, by which the last letter of the alphabet is put for the first, the last but one for the second, and so on, Sheshach spells Babel. This corresponds with the prophecy in verse 12.

All must drink of the cup.

27 Therefore thou shalt say unto them, Thus saith the Lord of hosts,
the God of Israel; Drink ye, and be drunken, and spue, and fall, and
rise no more, because of the sword which I will send among you.
28 And it shall be, if they refuse to take the cup at thine hand to drink,
then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall
29 certainly drink. For, lo, I begin to bring evil on the city which is called
by my name, and should ye be utterly unpunished? Ye shall not
be unpunished: for I will call for a sword upon all the inhabitants of the
earth, saith the Lord of hosts.

27-29 If even Jerusalem could not escape punishment, much less the nations.

War to devastate the nations.

30 Therefore prophesy thou against them all these words, and say unto
them,
The Lord shall roar from on high,
And utter his voice from his holy habitation;
He shall mightily roar upon his habitation;
He shall give a shout, as they that tread *the grapes*,
Against all the inhabitants of the earth.
31 A noise shall come *even* to the ends of the earth;
For the Lord hath a controversy with the nations,
He will plead with all flesh;
He will give them *that are* wicked to the sword, saith the Lord.
32 Thus saith the Lord of hosts
Behold, evil shall go forth from nation to nation,
And a great whirlwind shall be raised up from the coasts of the earth.
33 And the slain of the Lord shall be at that day from *one* end of the
earth
Even unto the *other* end of the earth:
They shall not be lamented, neither gathered, nor buried;
They shall be dung upon the ground.

30-33 The Lord had appointed Babylon as the means of His judgments on the nations.

Rulers to fall.

34 Howl, ye shepherds, and cry;
And wallow yourselves *in the ashes*, ye principal of the flock:
For the days of your slaughter and of your dispersions are accomplished;
And ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee,
Nor the principal of the flock to escape.
36 A voice of the cry of the shepherds,
And an howling of the principal of the flock, *shall be heard*:
For the LORD hath spoiled their pasture.
37 And the peaceable habitations are cut down
Because of the fierce anger of the LORD.
38 He hath forsaken his covert, as the lion:
For their land is desolate because of the fierceness of the oppressor,
And because of his fierce anger.

34 The devastating wars brought as a judgment on the nations by the Babylonian conquests would break them to pieces as a valuable vase falls and is broken beyond
35 remedy, and would bring down their rulers (shepherds)
36 and chief men (principal of the flock), and destroy their
37 homes. Nebuchadnezzar was coming upon them as a
38 lion which leaves his covert to ravage the flocks.

PART II.—G.

CHAPTER 26

Jeremiah Arrested and Rescued

CH.

26

IN THE TEMPLE COURT.

1 In the beginning of the reign of Jehoiakim the son of Josiah king
of Judah came this word from the LORD, saying, Thus saith the LORD;
2 Stand in the court of the LORD's house, and speak unto all the cities of
Judah, which come to worship in the LORD's house, all the words
3 that I command thee to speak unto them; diminish not a word: If so be
they will hearken, and turn every man from his evil way, that I may
repent me of the evil, which I purpose to do unto them because of the
evil of their doings.

1 Early in the reign of Jehoiakim the Lord sent Jeremiah
to prophesy in the temple court. He had spoken in the
streets of Jerusalem (2. 2), in the gates of the city (17. 19),
and in the gate of the temple (7. 2). Once before he had
spoken in the court of the temple (19. 14) with serious
consequences to himself, for it had resulted in his being
2 put in the stocks all night (20. 1-3). Now he is sent again
to the court of the temple, where he would meet wor-
shippers coming from all the cities of Judah. It was a
dangerous errand, but he was warned not to omit or
weaken a single word of the message that the Lord would
3 give him to proclaim there. It was, however, worth all
risks if it might be the means of winning the people to
repentance so that the Lord might not have to bring upon
them the impending punishment of their deeds.

THE MESSAGE.

4 And thou shalt say unto them, Thus saith the LORD;
If ye will not hearken to me, to walk in my law,
Which I have set before you,
5 To hearken to the words of my servants the prophets,
Whom I sent unto you,
Both rising up early, and sending *them*,
But ye have not hearkened;
6 Then will I make this house like Shiloh,
And will make this city a curse to all the nations of the earth.

4 If they would not hear and obey the Law and the
5 Prophets, this temple in which they stood would be

6 made like Shiloh. Jerusalem, which had been set as a blessing for the whole earth, would become a curse to all nations. The reference to Shiloh, which had been made once before (7. 12-15), was peculiarly galling to the pride of Judah, who boasted greatly of her superiority to Ephraim, who had been set aside in her favour.

Effect of the prophecy.

7 So the priests and the prophets and all the people heard Jeremiah
8 speaking these words in the house of the Lord. Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him,

7 All heard with utmost attention what Jeremiah had to say, to the end, and he, on his part, kept nothing
8 back of what the Lord had revealed to him to say. When he ceased, all, priests, prophets, and people, with one accord seized upon him.

The sentence.

9 saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?

9 They condemned him to death on the spot for his word, which had cut deep into their heart, but only provoked their proud resentment.

Gathering in the temple.

And all the people were gathered against Jeremiah in the house of the Lord.

There was imminent danger of immediate execution of the sentence of death.

Intervention of the princes.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's *house*.

10 The princes, who had been sitting in council in the king's house, hearing of the tumult, hastened to the temple and, sitting in one of the gates, established themselves as a court of appeal.

The priests and prophets demand the death of Jeremiah.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

11 The people, who at first had been carried away by the influence of the priests and prophets, now stand, ready to listen to either side, and the priests and prophets address them, as well as the princes, demanding that Jeremiah should die for what he had said.

Jeremiah's defence.

12 Then spake Jeremiah unto all the princes and to all the people,
saying, The Lord sent me to prophesy against this house and against
13 this city all the words that ye have heard. Therefore now amend your
ways and your doings, and obey the voice of the Lord your God; and the
Lord will repent him of the evil that he hath pronounced against you.
14 As for me, behold, I *am* in your hand: do with me as seemeth good and
15 meet unto you. But know ye for certain, that if ye put me to death, ye
shall surely bring innocent blood upon yourselves, and upon this
city, and upon the inhabitants thereof: for of a truth the Lord hath
sent me unto you to speak all these words in your ears.

12 Jeremiah, addressing himself to the princes and to the people, said that it was not of himself that he had spoken the words that had aroused such resentment, he
13 had only said what the Lord had given him to say. He entreats them therefore to repent, to cease their sinful ways and become obedient to the voice of the Lord, who
14 would then certainly forgive them and prevent the threatened evil. As for himself he was in their hands, they must do with him what they thought well, but if
15 they did put him to death they might be assured that they would be guilty of putting to death an innocent man, for which they and the city would have to answer before God. For, he concludes, in very truth it was the Lord Himself, in whose house they now stood as His worshippers, who had sent him to speak these words to them.

Sentence of the princes.

16 Then said the princes and all the people unto the priests and to
the prophets; This man *is* not worthy to die: for he hath spoken to us in
the name of the Lord our God.

16 Jeremiah's evident sincerity and his earnestness won the people and convinced the princes, who acquitted him, and the people, who shortly before had cried out with the priests and prophets that he was worthy of death, now joined the princes in saying, "This man is not worthy to die". Many were convinced that the Lord their God had spoken through Jeremiah.

The precedent of Micah cited.

17 Then rose up certain of the elders of the land, and spake to all the
18 assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of
19 the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

17 Some of the elders then addressed the people in support of the verdict of the princes, adducing as a precedent the
18 case of the well-known prophet Micah (Mic. 1. 1) in the reign of Hezekiah, and quoted a prophecy of his (Mic. 3. 12) with which they were all acquainted (for Micah had been recognised for the last hundred years as a prophet)
19 fully as severe as anything that Jeremiah had said, and of the same import. But Hezekiah and the people then had never thought of putting Micah to death; on the contrary, they accepted his words and repented of their sins, so that the Lord repented of the evil with which He had threatened them. If now they were to slay Jeremiah they would bring great evil upon themselves.

The enemies of Jeremiah quote against him a more recent case.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:
21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;
22 and Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son
23 of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

20 The priests and prophets, seeing things going against them, made another attempt against Jeremiah's life. One of them argued that there was a more recent instance than that of Micah and therefore more applicable to the present enquiry. In the reign of the present king a man named Urijah (not mentioned elsewhere) had prophesied
21 the same things that Jeremiah had said. Jehoiakim and the military authorities and rulers tried to kill him. He, being warned, fled to Egypt, but he was considered so

22 dangerous a man that the king sent into Egypt and
23 succeeded in securing him and bringing him back, when he was not only killed but his body was cast away with contempt. This punishment was what the priests and prophets wished should be inflicted on Jeremiah.

Ahikam rescues Jeremiah.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

24 Seeing that there was still danger that the people might be persuaded again by the priests and prophets and that if Jeremiah came into their hands they would put him to death, Ahikam, his constant friend, succeeded in getting him away into a place of safety. Ahikam had been one of the deputation sent by Josiah to the prophetess Huldah. It was his father who read the re-discovered book of the law to Josiah and then, in his official capacity as scribe, accompanied those sent to enquire of Huldah (2 Kings 22. 8-14). One of Ahikam's sons, Gedaliah, showed later the continued friendship of this distinguished family to the prophet (Jer. 40. 5-6).

PART II.—H.

CHAPTERS 27 AND 28.

The Sign of Bonds and Yokes

CH.

27

QUESTION OF DATE.

1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

1 It would appear from verses 3, 12, and 20, in this chapter, and the first verse of chapter 28, that "Jehoiakim" here is a mistake of the copyists, and should read "Zedekiah." (The similarity between 26. 1 and 27. 1 would make such a mistake easy. Three Hebrew MSS., the Syriac and the translation of Aquila have the name Zedekiah in 27. 1.)

THE LORD COMMANDS JEREMIAH TO MAKE YOKES.

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them
3 upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah.

2 The Lord commanded Jeremiah to make yokes, to wear one himself and give one each to the messengers
3 who had come to king Zedekiah from the five neighbouring countries that lay in the path of Nebuchadnezzar marching on Jerusalem. These ambassadors had come to arrange with the king of Judah combined resistance to Nebuchadnezzar.

THE LORD'S WORD TO THE KINGS.

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;
5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it
6 unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant;
7 and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall

8 serve themselves of him. And it shall come to pass, *that* the nation
and kingdom which will not serve the same Nebuchadnezzar the king
of Babylon, and that will not put their neck under the yoke of the
king of Babylon, that nation will I punish, saith the LORD, with the
sword, and with the famine, and with the pestilence, until I have
9 consumed them by his hand. Therefore hearken not ye to your prophets,
nor to your diviners, nor to your dreamers, nor to your enchanters,
nor to your sorcerers, which speak unto you, saying, Ye shall not
10 serve the king of Babylon: For they prophesy a lie unto you, to remove
you far from your land; and that I should drive you out, and ye should
11 perish. But the nations that bring their neck under the yoke of the
king of Babylon, and serve him, those will I let remain still in their own
land, saith the LORD; and they shall till it, and dwell therein.

4 The Lord of hosts, the God of Israel, Creator of the
5 earth and all that is upon it, the Disposer of all things,
6 announces to them that He has given their lands and
all upon them, and indeed all nations, to Nebuchadnezzar,
whom He has set as His servant to rule over these lands,
7 and his son and grandson after him (Dan. 5. 2, 11, 13, 18,
for "father" read grandfather) until the time appointed
by God for the end of his kingdom. Then it should fall
8 into the hands of others. But now, every kingdom that
refuses to wear the yoke of the king of Babylon must
9 perish. All their prophets, diviners, dreamers, en-
10 chanters, sorcerers, who encouraged resistance, were liars.
11 If they would submit to the king of Babylon they should
remain in their own lands.

JEREMIAH TO KING ZEDEKIAH.

(Prophecy of the false prophets interposed.)

12 I spake also to Zedekiah king of Judah according to all these words,
saying, Bring your necks under the yoke of the king of Babylon, and
13 serve him and his people, and live. Why will ye die, thou and thy
people, by the sword, by the famine, and by the pestilence, as the
LORD hath spoken against the nation that will not serve the king of
14 Babylon? Therefore hearken not unto the words of the prophets that
speak unto you, saying, (Ye shall not serve the king of Babylon:) for they
15 prophesy a lie unto you. For I have not sent them, saith the LORD, yet
they prophesy a lie in my name; that I might drive you out, and
that ye might perish, ye, and the prophets that prophesy unto you.

12-15 The same words spoken to Zedekiah, with the entreaty "Why will ye die?"

TO THE PRIESTS AND PEOPLE.

16 Also I spake to the priests and to all this people, saying, Thus saith
the LORD; Hearken not to the words of your prophets that prophesy unto
you,

16 A special appeal made to the priests and people.

THE FALSE PROPHETS TO THE PEOPLE.

saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon:

These prophets prophesied what made them popular among the people.

THE VESSELS OF THE TEMPLE.

17 for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?
18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of
19 Judah, and at Jerusalem, go not to Babylon. For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,
20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem
21 to Babylon, and all the nobles of Judah and Jerusalem; Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah
22 and of Jerusalem; They shall be carried to Babylon,

17-22 The temple vessels which Nebuchadnezzar had taken away with Jehoiachin would not be brought back, rather, those that still remained would also be carried to Babylon. The prophets should pray that these should be preserved, rather than prophecy the return of what had been taken away.

THEIR RETURN.

and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

22 But at the time appointed they will be brought back (Ezra 1. 7-11).

CH.

28 THE SAME YEAR HANANIAH SPEAKS TO JEREMIAH.

1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people,

1 Hananiah, a prophet, speaks to Jeremiah publicly in the court of the temple. It was in the "same year" that Ezekiel began to prophesy (Ezek. 1. 2).

HANANIAH'S PROPHECY.

2 saying, Thus speaketh the LORD of hosts, the God of Israel, saying, I
3 have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried

4 them to Babylon: And I will bring again to this place Jeconiah the
son of Jehoiakim king of Judah, with all the captives of Judah, that
went into Babylon, saith the LORD: for I will break the yoke of the
king of Babylon.

2 Hananiah prophesies in the Name of the Lord that
3 within two years the vessels which Nebuchadnezzar had
carried away from the temple to Babylon would be brought
4 back, that king Jehoiachin and all the captives would
return and the yoke of the king of Babylon be broken.
(A possible return of Jeconiah would be a disturbing
thought for Zedekiah his successor, and may have drawn
him to Jeremiah, for whom he showed great respect to the
end.)

JEREMIAH'S COMMENT.

5 Then the prophet Jeremiah said unto the prophet Hananiah in
the presence of the priests, and in the presence of all the people that
6 stood in the house of the LORD, Even the prophet Jeremiah said,
Amen: the LORD do so: the LORD perform thy words which thou hast pro-
phesied, to bring again the vessels of the LORD'S house, and all that is
7 carried away captive, from Babylon into this place. Nevertheless hear
thou now this word that I speak in thine ears, and in the ears of all
8 the people; The prophets that have been before me and before thee of
old prophesied both against many countries, and against great kingdoms,
9 of war, and of evil, and of pestilence. The prophet which prophesieth of
peace, when the word of the prophet shall come to pass, *then* shall the
prophet be known, that the LORD hath truly sent him.

5-6 Jeremiah said "Amen" to this, but also expressed
7 doubt as to its accomplishment. It is the fulfilment or
8 otherwise of his word that eventually proves whether the
9 prophet was true or false.

HANANIAH BREAKS THE YOKE.

10 Then Hananiah the prophet took the yoke from off the prophet
11 Jeremiah's neck, and brake it. And Hananiah spake in the presence
of all the people, saying, Thus saith the LORD; Even so will I break
the yoke of Nebuchadnezzar king of Babylon from the neck of all nations
within the space of two full years.

10 Hananiah by his graphic act impressed his prophecy
11 on the minds of the people.

JEREMIAH LEAVES THE TEMPLE.

And the prophet Jeremiah went his way.

Jeremiah had no word from the Lord about this,
so waited.

The Lord to Jeremiah.

12 Then the word of the Lord came unto Jeremiah *the prophet*, after
that Hananiah the prophet had broken the yoke from off the neck of
13 the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith
the Lord: Thou hast broken the yokes of wood; but thou shalt make
14 for them yokes of iron. For thus saith the Lord of hosts, the God of
Israel; I have put a yoke of iron upon the neck of all these nations,
that they may serve Nebuchadnezzar king of Babylon; and they shall
serve him: and I have given him the beasts of the field also.

12 Then the Word of the Lord for which he had silently
13 waited came to Jeremiah, saying that Hananiah had
indeed broken the wooden yokes, but the Lord would
replace them by yokes of iron and all the nations must
14 serve Nebuchadnezzar; even the beasts were given to
him.

Jeremiah to Hananiah.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear
now, Hananiah; The Lord hath not sent thee; but thou makest this
16 people to trust in a lie. Therefore thus saith the Lord; Behold, I will
cast thee from off the face of the earth: this year thou shalt die, because
thou hast taught rebellion against the Lord.

15 The fate of Hananiah being revealed to Jeremiah he
16 foretold his death that year because of his use of the Name
of the Lord in teaching a lie.

Death of Hananiah.

17 So Hananiah the prophet died the same year in the seventh month.

17 (Acts 5. 3-5). The sign of the yokes and the prophecies accompanying it emphasized the change of dispensation which Jeremiah was sent to make known. Resistance to Assyria, which in Hezekiah's day had been an act of faith, now became disobedience. All development of Divine revelation from one age, or dispensation, to another is illustrated in this, even the great change from the Law to the Gospel, which was to come. The course and end of the kingdom of Babylon is foretold (27. 7); the further decline and utter destruction of the kingdom of Judah, with the temple worship (27. 21-22); and also the restoration of Judah and Jerusalem and the temple and its worship (27. 22).

PART II.—I.

CHAPTER 29.

Jeremiah's Letter to the Exiles

CH.

29 JEREMIAH WRITES TO THE CAPTIVES IN BABYLON.

1 Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

DATE OF THE LETTER.

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

MESSENGERS BY WHOM IT WAS SENT,

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon)

1-3 Jeremiah sent the letter by messengers whom Zedekiah was sending to Nebuchadnezzar. These were friends whom Jeremiah could trust to deliver the letter, Elasah, a brother of Ahikam who had recently rescued him from the mob, and Gemariah, whose father had been closely associated with Elasah's father in Josiah's time (2 Kings 22. 12).

THE LETTER.

(*a*) 3-7. The Exiles to become Settlers.

4 saying, Thus saith the LORD of hosts, the God of Israel, unto all that
are carried away captives, whom I have caused to be carried away
5 from Jerusalem unto Babylon; Build ye houses, and dwell *in them*;
6 and plant gardens, and eat the fruit of them; Take ye wives, and beget
sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may
7 be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

4 They were to build and plant, marry and bring up
5 families in their places of exile. It was the Lord who
6 had sent them there, and they must pray for the peace

7 of those among whom they dwelt. (Contrast Psa. 137, the experiences of those who had not yet learned the lesson of their affliction.)

(*b*) 8-9. A Warning.

8 For thus saith the LORD of hosts, the God of Israel; Let not your
prophets and your diviners, that *be* in the midst of you, deceive you,
9 neither hearken to your dreams which ye cause to be dreamed. For they
prophesy falsely unto you in my name: I have not sent them, saith the
LORD.

8 They are not to listen to the prophets who had accom-
panied them, and who were proved to be false by what
9 had happened. Nor to diviners and dreamers who fitted
their messages to their wishes.

(*c*) 10-14. Seventy Years.

10 For thus saith the LORD, That after seventy years be accomplished
at Babylon I will visit you, and perform my good word toward you,
11 in causing you to return to this place. For I know the thoughts that I
think toward you, saith the LORD, thoughts of peace, and not of evil,
12 to give you an expected end. Then shall ye call upon me, and ye shall go
13 and pray unto me, and I will hearken unto you. And ye shall seek
14 me, and find *me*, when ye shall search for me with all your heart. And I
will be found of you, saith the LORD: and I will turn away your cap-
tivity, and I will gather you from all the nations, and from all the
places whither I have driven you, saith the LORD; and I will bring you
again into the place whence I caused you to be carried away captive.

10 The captivity would last seventy years (25. 11-12).
11 During this time of waiting there would be wrought in
12 their hearts a response to the Lord's purposes of goodness
13 towards them, they would turn to Him and find that
14 He had always been ready to bless them. Then He
would bring them back, a people restored not only to their
country, but in heart to Himself.

(*d*) 15-19. Those not in Exile to be Punished.

15 Because ye have said, The LORD hath raised us up prophets in
16 Babylon; *Know* that thus saith the LORD of the king that sitteth upon the
throne of David, and of all the people that dwelleth in this city, *and*
17 of your brethren that are not gone forth with you into captivity; Thus
saith the LORD of hosts; Behold, I will send upon them the sword, the
famine, and the pestilence, and will make them like vile figs, that
18 cannot be eaten, they are so evil. And I will persecute them with the
sword, with the famine, and with the pestilence, and will deliver them to
to be removed to all the kingdoms of the earth, to be a curse, and an
astonishment, and an hissing, and a reproach, among all the nations
19 whither I have driven them: Because they have not hearkened to my
words, saith the LORD, which I sent unto them by my servants the pro-
phets, rising up early and sending *them*; but ye would not hear, saith
the LORD.

15 Some of those carried away were deceived by prophets among them who predicted a speedy return to Jerusalem.
16 Let them know that this would be disaster, for those
17 who remained in Judah and Jerusalem were about to come under terrible judgments for their persistence in rejecting
18 the Lord in spite of all warnings. Had they forgotten
19 the parable of the good and bad figs? (24. 8).

(*e*) 20-23. Two False Prophets, Ahab and Zedekiah.

20 Hear ye therefore the word of the LORD, all ye of the captivity,
21 whom I have sent from Jerusalem to Babylon: Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon;
22 and he shall slay them before your eyes; And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of
23 Babylon roasted in the fire; Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

20 Two of these lying prophets are named, and a dreadful
21 fate at the hands of Nebuchadnezzar foretold for them
22 (Dan. 3. 6). As so often, so it was with these men, their
23 evil doctrine was accompanied by wicked conduct.

(*f*) 24. Special Message to Shemaiah.

24 *Thus* shalt thou also speak to Shemaiah the Nehelamite, saying, Thus
25 speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests.

SHEMAIAH'S LETTER QUOTED.

26 saying, The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest
27 put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet
28 to you? For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

24 Shemaiah in Babylon had corresponded with many
25 in Jerusalem, and had written especially to Zephaniah, the next in authority to the High Priest, reproaching
26 him that he had not used his official position aright. It was his duty to imprison and put in the stocks madmen
27 and pretended prophets, and yet he had left Jeremiah at
28 large who had sent them word to settle in exile, because the captivity (he said) would be of long duration.

Zephaniah and the letter.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

29 Instead of putting Jeremiah in the stocks as his predecessor in the same office had once done, Zephaniah read the letter to Jeremiah.

Doom of Shemaiah

30 Then came the word of the Lord unto Jeremiah, saying, Send to
31 all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto
32 you, and I sent him not, and he caused you to trust in a lie: Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

30-32 Shemaiah's sin, like that of Hananiah, was that he "taught rebellion against the Lord" (28. 16).

It was of the utmost importance that the captives in exile should not continue the evil traditions which had led to their captivity, seeing that it was to them that the preparation of the restoration was committed. For their conversion in heart to the Lord they had the help of the ministries of Jeremiah, Daniel, and Ezekiel. They were also set to be witnesses to the true God to the heathen among whom they lived. Daniel and his three friends, as well as Mordecai and Esther, are examples of godly persons among them who fulfilled this testimony.

PART III

Chapters 30 to 33.

Prophecies of Restoration

SUMMARY OF PART III

CHAPTERS 30 TO 33.

Prophecies of Restoration

	CHAP.	
A.	30 and 31.	The New Covenant.
B.	32.	Jeremiah buys a field in Anathoth.
C.	33.	The Covenant with David.

PART III.—A.

CHAPTERS 30 AND 31.

The New Covenant

CH. 30

A BOOK TO BE WRITTEN.

1 The word that came to Jeremiah from the LORD, saying, Thus
2 speaketh the LORD God of Israel, saying, Write thee all the words that
3 I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

1 Jeremiah was now to collect all the words that the
2 Lord had spoken to him, and to write them in a book,
3 because the time would come when Judah and also all the tribes of Israel would be brought back from their captivity; then they would have this book as a record of the Lord's dealings with them and a guide for all who should come after.

THE TIME OF JACOB'S TROUBLE.

4 And these *are* the words that the LORD spake concerning Israel and concerning Judah.
5 For thus saith the LORD;
We have heard a voice of trembling,
Of fear, and not of peace.
6 Ask ye now, and see whether a man doth travail with child?
Wherefore do I see every man with his hands on his loins, as a woman in travail,
And all faces are turned into paleness?
7 Alas! for that day *is* great, so that none *is* like it:
It *is* even the time of Jacob's trouble;

4-7 The first words are not of peace but of fear. Strong men hearing them will become as helpless as a woman with child. "The time of Jacob's trouble" has come. The children of Jacob are about to suffer the judgments foretold in the Law and by the Prophets, because of their rejection of the Lord.

DAVID RAISED UP.

7 But he shall be saved out of it.
8 For it shall come to pass in that day, saith the LORD of hosts,
That I will break his yoke from off thy neck,
And will burst thy bonds,
And strangers shall no more serve themselves of him:
9 But they shall serve the LORD their God,
And David their king, whom I will raise up unto them

7 Yet when the judgment falls it will be seen that
8 beyond it lies salvation. The yoke of Babylon will be
9 broken (25. 12), and Israel set free to serve the Lord their God, the only true freedom; David will be raised up to be their king. Zerubbabel was a descendant of David and led back the first of the returning captives to Jerusalem, where they rebuilt the temple and the city and so prepared those conditions into which Christ could come, but he only partially fulfilled this and kindred prophecies. (Ezek. 34. 23-24; 37. 24-25; Isa. 55. 3; Hos. 3. 5.) Timæus the blind beggar of Jericho, even before his eyes were opened, had a view of Christ as the son of David who could restore to him all that he desired. The Apostle Paul in the first of his recorded sermons said that "the sure mercies of David" of which Isaiah spoke (Isa. 55. 3), those everlasting mercies assured to him by covenant (2 Sam. 7. 8-16), have their fulfilment in Christ raised from the dead, and in Heb. 1. 5 another part of these same covenant mercies is said to refer, not alone to Solomon in whom they began to be given, but in its fulness, to Christ, of Whom, prophetically, they spoke. That not only David, but apostles also, and faithful saints, overcomers, raised from the dead, will reign in the kingdom of God, is taught by the Lord and the apostles (Matt. 19. 28; Luke 22. 28-30; 1 Cor. 6. 2; Rev. 2. 26-27).

Israel to be gathered.

10 Therefore fear thou not, O my servant Jacob, saith the Lord;
Neither be dismayed, O Israel:
For, lo, I will save thee from afar,
And thy seed from the land of their captivity;
And Jacob shall return, and shall be in rest, and be quiet,
And none shall make *him* afraid.
11 For I *am* with thee, saith the Lord, to save thee:
Though I make a full end of all nations whither I have scattered thee,
Yet will I not make a full end of thee:
But I will correct thee in measure,
And will not leave thee altogether unpunished.

10 However far scattered, Israel need not fear that the
11 Lord will not bring them back. There are nations which He will cause to disappear completely, but Israel will always remain a separate and distinct people, even when under the discipline of dispersion.

All that devour Israel shall be devoured.

12 For thus saith the Lord,
Thy bruise *is* incurable,
And thy wound *is* grievous.
13 *There is* none to plead thy cause, that thou mayest be bound up:
Thou hast no healing medicines.
14 All thy lovers have forgotten thee;
They seek thee not;
For I have wounded thee with the wound of an enemy,
With the chastisement of a cruel one,
For the multitude of thine iniquity;
Because thy sins were increased.
15 Why criest thou for thine affliction?
Thy sorrow *is* incurable
For the multitude of thine iniquity:
Because thy sins were increased,
I have done these things unto thee.
16 Therefore all they that devour thee shall be devoured;
And all thine adversaries, every one of them, shall go into captivity;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.
17 For I will restore health unto thee,
And I will heal thee of thy wounds,
Saith the Lord:

12 No physician can cure Israel's wound. No advocate
13 will plead her cause. None of her lovers remember her
14 now. Because she forsook Him to follow them the Lord
15 has treated her as an enemy. Why should she cry out for
sorrow? She has brought all this affliction upon herself.
16 Yet those who afflicted her shall themselves be afflicted,
17 for it is the Lord's purpose to heal her.

The nations despise Zion.

Because they called thee an Outcast, *saying*,
This *is* Zion, whom no man seeketh after.

The scornful epithets that her enemies had heaped upon her should return on themselves.

Jerusalem to be rebuilt and inhabited.

18 Thus saith the Lord;
Behold, I will bring again the captivity of Jacob's tents,
And have mercy on his dwelling places;
And the city shall be builded upon her own heap,
And the palace shall remain after the manner thereof.
19 And out of them shall proceed thanksgiving
And the voice of them that make merry:
And I will multiply them, and they shall not be few;
I will also glorify them, and they shall not be small.
20 Their children shall also be as aforetime,
And their congregation shall be established before me,
And I will punish all that oppress them.

18 Jerusalem shall be built up again on the old site.
19 Its numerous inhabitants will give thanks and rejoice
20 (Ezra 3).

A ROYAL PRIEST.

21 And their nobles shall be of themselves,
And their governor shall proceed from the midst of them;
And I will cause him to draw near,
And he shall approach unto me:
For who *is* this that engaged his heart to approach unto me?
Saith the LORD.
22 And ye shall be my people,
And I will be your God.

21 "And their Mighty One shall be of themselves,
And their Ruler shall proceed from the midst of them."

The Prince and Ruler who was to be revealed (and was revealed when Christ came, Acts 3. 15; 5. 31) should be of their own race and nature (and indeed not only Son of Abraham Matt. 1. 1, but also Son of Adam Luke 3. 38; 1 Tim. 2. 5).

"And I will cause Him to draw near,
And he shall approach to Me."

He shall be appointed to draw near to God as a Priest; the same word as is used in Exod. 19. 22, "the priests also which come near to the Lord," and Lev. 21. 17, "let him not approach." The King is also Priest as in Psa. 110 and Zech. 6. 13. Then follows a question:

"But who is He that hath pledged His heart to approach to Me?
Saith the Lord."

The expression means, has ventured His life, taking up another's cause; or, has dared (see Num. 16. 5); calling attention to a Mighty One arising out of Israel and caused to approach as a Priest into the presence of God. This is carried further and explained in Heb. 5. 4-6, "And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made *an* high-priest; but he that said unto him, 'Thou art my Son, to-day have I begotten thee.' As he hath said also in another *place*, 'Thou art a priest for ever after the order of Melchisedec.'"

22 A people with such a Great High Priest is the people of God and God is their God.

JUDGMENT TO ACCOMPLISH ITS AIM.

23 Behold, the whirlwind of the LORD goeth forth with fury,
A continuing whirlwind:
It shall fall with pain upon the head of the wicked.
24 The fierce anger of the LORD shall not return, until he have done *it*
And until he have performed the intents of his heart:
In the latter days ye shall consider it.

23 Judgments go out from God and bring punishment on evil doers. This is not spasmodic but continuous, and
24 will continue until the object is attained, whether of righteous retribution or of corrective discipline. This is not always seen now, but in the end the purpose of God in it will be manifest.

CH.

31

GOING UP TO ZION.

1 At the same time, saith the LORD,
Will I be the God of all the families of Israel,
And they shall be my people.
2 Thus saith the LORD,
The people *which were* left of the sword found grace in the wilderness;
Even Israel, when I went to cause him to rest.
3 The LORD hath appeared of old unto me, *saying*,
Yea, I have loved thee with an everlasting love:
Therefore with lovingkindness have I drawn thee.
4 Again I will build thee, and thou shalt be built, O virgin of Israel:
Thou shalt again be adorned with thy tabrets,
And shalt go forth in the dances of them that make merry.
5 Thou shalt yet plant vines upon the moutains of Samaria:
The planters shall plant, and shall eat *them* as common things.
6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry,
Arise ye, and let us go up to Zion unto the LORD our God.
7 For thus saith the LORD;
Sing with gladness for Jacob,
And shout among the chief of the nations:
Publish ye, praise ye, and say,
O LORD, save thy people, the remnant of Israel.
8 Behold, I will bring them from the north country,
And gather them from the coasts of the earth,
And with them the blind and the lame,
The woman with child and her that travaileth with child together:
A great company shall return thither.
9 They shall come with weeping,
And with supplications will I lead them:
I will cause them to walk by the rivers of waters in a straight way,
Wherein they shall not stumble:
For I am a father to Israel,
And Ephraim *is* my firstborn.

1 The promise of 30. 22 expanded in 31. 1 to include
2 all the families of Israel. A remembrance of God's

goodness to Israel in the wilderness when He led them from Egypt to Canaan. He has always been the same, His love to Israel is inextinguishable and it is this rather than His judgments that will draw the people to Him. Not only will Jerusalem be rebuilt but Samaria shall be blessed and from all the tribes of Israel they shall go up to the feasts of the Lord, to Zion. Later fulfilments of v. 8 in Luke 2. 4-5; of v. 9 in Matt. 3. 5-6.

The Lord to the nations.

Hear the word of the Lord, O ye nations,
And declare *it* in the isles afar off, and say,
He that scattered Israel will gather him,
And keep him, as a shepherd *doth* his flock.
For the Lord hath redeemed Jacob,
And ransomed him from the hand of *him that was* stronger than he.
Therefore they shall come and sing in the height of Zion,
And shall flow together to the goodness of the Lord,
For wheat, and for wine, and for oil,
And for the young of the flock and of the herd:
And their soul shall be as a watered garden;
And they shall not sorrow any more at all.
Then shall the virgin rejoice in the dance,
Both young men and old together:
For I will turn their mourning into joy, and will comfort them,
And make them rejoice from their sorrow.
And I will satiate the soul of the priests with fatness,
And my people shall be satisfied with my goodness, saith the Lord.

The most remote nations are to hear of the Lord's dealings with Israel, how He Who scattered them for their sins has become their Redeemer, and has ransomed them from their strong enemy. Therefore they shall flow from all parts to Zion, where they will be satisfied with the goodness of the Lord.

Rachel weeping for her children.

Thus saith the Lord;
A voice was heard in Ramah,
Lamentation, *and* bitter weeping;
Rahel weeping for her children
Refused to be comforted for her children,
Because they *were* not.
Thus saith the Lord;
Refrain thy voice from weeping,
And thine eyes from tears:
For thy work shall be rewarded, saith the Lord;
And they shall come again from the land of the enemy.
And there is hope in thine end, saith the Lord,
That thy children shall come again to their own border

15 Rahel (Rachel) the mother of Joseph (and so of Ephraim),
16 and of Benjamin. This prophecy, which in the first in-
17 stance was written to express the sorrow of Israel, as a mother, at the carrying into captivity of the people, her children, and to comfort her with the Lord's promise of their return, is quoted in Matt. 2. 16-18. There the Holy Spirit through Matthew shows it to have a further fulfilment in the massacre of the infants of Bethlehem by Herod. It is an instance of the way in which the Lord and the apostles and all the New Testament writers, by enlightening of the Holy Spirit, saw beneath what was related or taught in the Old Testament, a hidden, typical and spiritual meaning. This is so general that unless it is seen the greatest value of the Old Testament cannot be apprehended, nor can the point of view of the writers of the New Testament be understood (Luke 24. 44-47). The application of this prophecy to children that were actually dead supports the Lord's teaching (Matt. 19. 13-15) as to the salvation of children that die young.

Ephraim repenting.

18 I have surely heard Ephraim bemoaning himself *thus*;
Thou hast chastised me, and I was chastised,
As a bullock unaccustomed *to the yoke*:
Turn thou me, and I shall be turned;
For thou *art* the Lord my God.
19 Surely after that I was turned, I repented;
And after that I was instructed, I smote upon *my* thigh:
I was ashamed, yea, even confounded,
Because I did bear the reproach of my youth.

18 Ephraim (the tribes of Israel, the northern kingdom)
will yet be instructed by his chastisement, will repent
19 and turn to the Lord.

The Lord's response.

20 *Is* Ephraim my dear son?
Is he a pleasant child?
For since I spake against him, I do earnestly remember him still:
Therefore my bowels are troubled for him;
I will surely have mercy upon him, saith the Lord.

20 The Lord's affectionate remembrance of Ephraim's youth, grief at having had to chastise him, ready forgiveness of him.

THE WAY HOME TO BE MARKED.

21 Set thee up waymarks, make thee high heaps:
Set thine heart toward the highway,
Even the way *which* thou wentest:
Turn again, O virgin of Israel,
Turn again to these thy cities.
22 How long wilt thou go about,
O thou backsliding daughter?
For the LORD hath created a new thing in the earth,
A woman shall compass a man.

21 Those who went into captivity were to mark the way
by which they went so that they might readily find the
22 way back. The virgin of Israel invited to return. Appeal
to the inconstant daughter of Israel. It is revealed as in
the Lord's purpose, spoken of as already done though the
actual accomplishment of it lay still in the future, to
create a new thing in the earth, a virgin's womb shall
bear a son (Gen. 3. 15; Isa. 7. 14; Matt. 1. 23).

THE LORD'S BLESSING ON THE REMNANT RETURNED.

23 Thus saith the LORD of hosts, the God of Israel;
As yet they shall use this speech in the land of Judah and in the cities
thereof,
When I shall bring again their captivity;
The LORD bless thee, O habitation of justice,
And mountain of holiness.
24 And there shall dwell in Judah itself,
And in all the cities thereof together,
Husbandmen, and they *that* go forth with flocks.
25 For I have satiated the weary soul,
And I have replenished every sorrowful soul.

23-25 Those who return will be blessed, for they will be
just, holy, diligent, satisfied.

THE DREAM.

26 Upon this I awaked, and beheld;
And my sleep was sweet unto me.

26 The foregoing had been revealed to Jeremiah in a dream

INCREASE.

27 Behold, the days come, saith the LORD,
That I will sow the house of Israel and the house of Judah
With the seed of man, and with the seed of beast.
28 And it shall come to pass, *that* like as I have watched over them,
To pluck up, and to break down, and to throw down, and to destroy,
and to afflict;
So will I watch over them,
To build, and to plant,
Saith the LORD.

27 The former loss will be made up to Israel by great
28 and rapid increase.

THE SOUR GRAPE.

29 In those days they shall say no more,
The fathers have eaten a sour grape,
And the children's teeth are set on edge.
30 But every one shall die for his own iniquity:
Every man that eateth the sour grape, his teeth shall be set on edge.

29 The complaint that this generation was suffering, not
for its own sin, but for that of its fathers will no more
30 be made, it will be evident that each one is treated
according to his own merits (Ezek. 18. 2-30).

THE NEW COVENANT.

31 Behold the days come, saith the LORD,
That I will make a new covenant
With the house of Israel, and with the house of Judah:
32 Not according to the covenant that I made with their fathers
In the day *that* I took them by the hand to bring them out of the land
of Egypt;
Which my covenant they brake,
Although I was an husband unto them, saith the LORD:
33 But this *shall be* the covenant that I will make with the house of Israel;
After those days, saith the LORD,
I will put my law in their inward parts,
And write it in their hearts;
And will be their God,
And they shall be my people.
34 And they shall teach no more every man his neighbour,
And every man his brother,
Saying, Know the LORD:
For they shall all know me,
From the least of them unto the greatest of them, saith the LORD:
For I will forgive their iniquity,
And I will remember their sin no more.

31-34 This new covenant, this Law, written not in tables of stone, but in the heart, a law not of compulsion but of willing consent, is here spoken of as a covenant to be made with the house of Israel and with the house of Judah in days to come. But in Heb. 8. 6-13 and 10. 14-18, the Holy Spirit teaches that in this passage lay a revelation of the New Covenant, the Gospel, which, since Christ has come, has replaced the Law. The passage foretold the end of the dispensation of the Law and the bringing in of a new one, that of the Gospel, still existing. Jeremiah had been appointed by the Lord to introduce the Times of the Gentiles (21. 8-10 and 27. 4-17). He is now used further, not only to foretell the restoration of Israel from the Babylonian captivity to their own land (accomplished through Cyrus, Zerubbabel and others), but also to prophesy the coming in of the New Covenant which was

to replace the Old, the Gospel dispensation to which the Law and the Prophets had always been leading. Therefore Israel here becomes the "Israel of God" of Gal. 6. 16, and the children of Abraham are "all them that believe, though they be not circumcised"; who "walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised", and the promise is made "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4). Thus the great expansion from Israel to the Church is revealed here.

CREATION AND COVENANT.

35 Thus saith the LORD, which giveth the sun for a light by day,
And the ordinances of the moon and of the stars for a light by night,
Which divideth the sea when the waves thereof roar;
The LORD of hosts *is* his name:
36 If those ordinances depart from before me, saith the LORD,
Then the seed of Israel also shall cease from being a nation before me for ever.
37 Thus saith the LORD; If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel
For all that they have done, saith the LORD.

35 The faithfulness of the Lord in upholding the ordinances
36 of Creation is a pledge that His Covenant mercies will
37 never fail.

JERUSALEM TO BE REBUILT.

38 Behold, the days come, saith the LORD,
That the city shall be built to the LORD
From the tower of Hananeel unto the gate of the corner.
39 And the measuring line shall yet go forth over against it upon the hill Gareb,
And shall compass about to Goath.
40 And the whole valley of the dead bodies, and of the ashes,
And all the fields unto the brook of Kidron,
Unto the corner of the horse gate towards the east,
Shall be holy unto the LORD;
It shall not be plucked up, nor thrown down any more for ever.

38-39 This closing prophecy of the series which began at the beginning of Chap. 30 cannot refer to the building of Zerubbabel and Nehemiah (Neh. 3. 1, etc.) for that building has been thrown down, rebuilt and thrown down again repeatedly. The days here spoken of as to come are the time of which Zechariah prophesied later (Zech. 14), when the Lord shall come again in glory and stand upon the Mount of Olives and reign as king over all
40 the earth. Even the domain of the dead, strewn with the ashes of the fires of judgment, will be sanctified in that day.

PART III.—B.

CHAPTER 32.

Jeremiah Buys a Field in Anathoth

CH.

32

DATE.

1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

1 The year before the capture of the city.

JERUSALEM BESIEGED, JEREMIAH IMPRISONED.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in
3 the king of Judah's house. For Zedekiah king of Judah had shut him up,

ZEDEKIAH QUOTES JEREMIAH.

saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon,
4 and he shall take it; And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hands of the king of Babylon, and shall speak with him mouth to mouth,
5 and his eyes shall behold his eyes; And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

2-5 Zedekiah had good reason to believe that Jeremiah's words were indeed from the Lord, words of truth. They were entirely contrary to what he wished and hoped might happen, but instead of changing his way in accordance with them, being angry and afraid, he shut the prophet up in prison, as though that could alter the course of events.

HANAMEEL'S VISIT TO JEREMIAH.

6 And Jeremiah said, The word of the LORD came unto me, saying,
7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of
8 redemption *is* thine to buy *it*. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

Jeremiah had a premonition of the visit of his cousin Hanameel from Anathoth (1 Kings 14. 5; Acts 10. 19-20), and of the extraordinary request that he would make, namely, that Jeremiah should buy from him a field in Anathoth which was already in the possession of the Chaldeans (Lev. 25. 25; Ruth 4. 3-4). When Hanameel came and made the request Jeremiah knew that the Lord would have him buy that field.

Jeremiah buys the field.

And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver. And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances. So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open: And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Jeremiah acted at once on what he had understood as the word of the Lord, though it seemed to involve him in the certain loss of seventeen shekels of silver. The silver was weighed out, the deed drawn up, witnessed and sealed, and the money handed to the seller. With the sealed deed was a copy that was kept open for reference. These, the title deeds, were left in the hands of the purchaser. Jeremiah handed them to his friend Baruch who attended to his affairs while he himself was in prison, and instructed him to put them in an earthen vessel to preserve them permanently from injury (Gen. 23). Baruch being surprised at the transaction, Jeremiah told him that the Lord had revealed to him that property now in the hands of the enemy would yet come back to its rightful owners.

Jeremiah's prayer.

Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,

Ah Lord God!
Behold thou hast made the heaven and the earth
By thy great power and stretched out arm,
And there is nothing too hard for thee:

18 Thou shewest lovingkindness unto thousands,
And recompensest the iniquity of the fathers into the bosom of their children after them:
The Great, the Mighty God,
The LORD of hosts *is* his name,
19 Great in counsel, and mighty in work:
For thine eyes *are* open upon all the ways of the sons of men:
To give every one according to his ways,
And according to the fruit of his doings:
20 Which hast set signs and wonders in the land of Egypt, *even* unto this day,
And in Israel, and among *other* men;
And hast made thee a name, as at this day;
21 And hast brought forth thy people Israel out of the land of Egypt
With signs, and with wonders, and with a strong hand, and with a stretched out arm,
And with great terror;
22 And hast given them this land,
Which thou didst swear to their fathers to give them,
A land flowing with milk and honey;
23 And they came in, and possessed it;
But they obeyed not thy voice,
Neither walked in thy law;
They have done nothing of all that thou commandedst them to do:
Therefore thou hast caused all this evil to come upon them:
24 Behold the mounts, they are come unto the city to take it;
And the city is given into the hand of the Chaldeans, that fight against it,
Because of the sword, and of the famine, and of the pestilence:
And what thou hast spoken is come to pass; and, behold, thou seest *it.*
25 And thou hast said unto me, O Lord GOD,
Buy thee the field for money, and take witnesses;
For the city is given into the hand of the Chaldeans.

16 Having obeyed the word of the Lord by purchasing
17 the field, Jeremiah prays. He addresses God as the
18 Creator of all things, whose providence directs the affairs
19 of all men, all whose ways are known to Him. Who
20 made Himself known in Egypt, in Israel and among all
21 men. Who brought Israel out of Egypt, and gave them
22 the land of Canaan as He had promised to Abraham.
23 When they possessed it they disobeyed Him in all things and on that account the present evil has come upon
24 them. Look at the earthworks the Chaldeans have thrown up round the city, it will soon be in their hands, sword, famine, and pestilence prevail in the city, all
25 Thy word has come to pass. Thou seest it and yet Thou hast commanded me to buy a field and give money for it, though it is in the hands of the enemy. The prayer is a cry of astonishment at the ways of the Lord and of desire to understand them.

The Lord's reply to Jeremiah.—1st Part.

26 Then came the word of the Lord unto Jeremiah, saying,
27 Behold, I *am* the Lord, the God of all flesh:
Is there any thing too hard for me?
28 Therefore thus saith the Lord;
Behold, I will give this city into the hand of the Chaldeans,
And into the hand of Nebuchadrezzar king of Babylon,
And he shall take it:
29 And the Chaldeans, that fight against this city, shall come
And set fire on this city, and burn it
With the houses, upon whose roofs they have offered incense unto Baal,
And poured out drink offerings unto other gods,
To provoke me to anger.
30 For the children of Israel and the children of Judah
Have only done evil before me from their youth:
For the children of Israel have only provoked me to anger
With the work of their hands, saith the Lord.
31 For this city hath been to me *as* a provocation of mine anger and of my fury
From the day that they built it even unto this day;
That I should remove it from before my face,
32 Because of all the evil of the children of Israel and of the children of Judah,
Which they have done to provoke me to anger,
They, their kings, their princes, their priests, and their prophets,
And the men of Judah, and the inhabitants of Jerusalem.
33 And they have turned unto me the back, and not the face:
Though I taught them, rising up early and teaching *them*,
Yet they have not hearkened to receive instruction.
34 But they set their abominations
In the house, which is called by my name,
To defile it.
35 And they build the high places of Baal, which *are* in the valley of the son of Hinnom,
To cause their sons and their daughters to pass through *the fire* unto Molech;
Which I commanded them not,
Neither came it into my mind,
That they should do this abomination,
To cause Judah to sin.

26 The Lord replies, taking upon Himself the respon-
27 sibility of all the power that Jeremiah has attributed to
28 Him. He is giving Jerusalem into the hands of the
29 Chaldeans that they may burn it, for the very roofs He
had given to shelter His people have been used as places
30 on which to offer incense to Baal. From their youth
31 onward their works have only provoked Him. All classes
have turned away from Him. He had most diligently
32 sent them true teachers, but they have refused instruc-
33 tion. They have even used the temple, built to His Name,

34 as a place in which to set up and worship abominable
35 idols. In the valley adjoining the city they have burnt
their sons and daughters to the vile god Molech.

2nd Part.

36 And now therefore thus saith the LORD, the God of Israel,
Concerning this city, whereof ye say,
It shall be delivered into the hand of the king of Babylon
By the sword, and by the famine, and by the pestilence;
37 Behold, I will gather them out of all countries, whither I have driven
them
In mine anger, and in my fury, and in great wrath;
And I will bring them again unto this place,
And I will cause them to dwell safely:
38 And they shall be my people,
And I will be their God:
39 And I will give them one heart, and one way,
That they may fear me for ever,
For the good of them, and of their children after them:
40 And I will make an everlasting covenant with them,
That I will not turn away from them, to do them good;
But I will put my fear in their hearts,
That they shall not depart from me.
41 Yea, I will rejoice over them to do them good,
And I will plant them in this land
Assuredly with my whole heart and with my whole soul.
42 For thus saith the LORD;
Like as I have brought all this great evil upon this people,
So will I bring upon them all the good that I have promised them.
43 And fields shall be bought in this land,
Whereof ye say, *It is* desolate without man or beast;
It is given into the hand of the Chaldeans.
44 Men shall buy fields for money,
And subscribe evidences, and seal *them*, and take witnesses
In the land of Benjamin, and in the places about Jerusalem,
And in the cities of Judah, and in the cities of the mountains,
And in the cities of the valley, and in the cities of the south
For I will cause their captivity to return, saith the LORD.

36 Yet this city, which must fall into the hands of Nebu-
37 chadnezzar and be destroyed, shall be restored. These
38 sinners, driven away in fury of righteous wrath will be
39 brought back. Their very hearts will be changed and all
40 their ways. They and their children will enter into an
everlasting covenant with God, Whose fear will always
be in their hearts and Who will never turn from them.
41 Rather will it be His delight to do them good; His whole
42 heart and soul will be in it. The evil will lead to good.
43 The desolate fields will be cultivated and bought for money,
44 and Jeremiah's purchase, which looked like loss, will be

for everlasting gain. What marvels of mercy will God work through judgment! "For God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things; to whom be glory for ever" (Rom. 11. 32-36).

PART III.—C.

CHAPTER 33.

The Covenant with David

CH.
33

THE LORD TO JEREMIAH.

1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

1 Jeremiah still in prison is strengthened again by the coming to him a second time of the word of the Lord. There is a striking contrast between his wretched surroundings and the glories revealed to him.

PROMISES CONFIRMED.

2 Thus saith the LORD the maker thereof,
The LORD that formed it, to establish it;
The LORD *is* his name;
3 Call unto me, and I will answer thee,
And shew thee great and mighty things,
Which thou knowest not.
4 For thus saith the LORD, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,
Which are thrown down by the mounts, and by the sword;
5 They come to fight with the Chaldeans,
But *it is* to fill them with the dead bodies of men,
Whom I have slain in mine anger and in my fury,
And for all whose wickedness I have hid my face from this city,
6 Behold, I will bring it health and cure, and I will cure them,
And will reveal unto them the abundance of peace and truth.
7 And I will cause the captivity of Judah and the captivity of Israel to return,
And will build them, as at the first.
8 And I will cleanse them from all their iniquity, whereby they have sinned against me;
And I will pardon all their inquities, whereby they have sinned,
And whereby they have transgressed against me.
9 And it shall be to me a name of joy, a praise and an honour
Before all the nations of the earth,
Which shall hear all the good that I do unto them:
And they shall fear and tremble for all the goodness
And for all the prosperity that I procure unto it.
10 Thus saith the LORD;
Again there shall be heard in this place,
Which ye say *shall be* desolate without man and without beast,
Even in the cities of Judah, and in the streets of Jerusalem,
That are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,
The voice of them that shall say, Praise the LORD of hosts:
For the LORD *is* good; and his mercy *endureth* for ever:
And of them that shall bring the sacrifice of praise into the house of the LORD.
For I will cause to return the captivity of the land, as at the first,
Saith the LORD.
12 Thus saith the LORD of hosts;
Again in this place, which is desolate without man and without beast,
And in all the cities thereof,
Shall be an habitation of shepherds
Causing *their* flocks to lie down.
13 In the cites of the mountains, in the cities of the vale,
And in the cities of the south,
And in the land of Benjamin,
And in the places about Jerusalem,
And in the cities of Judah,
Shall the flocks pass again under the hands of him that telleth *them*,
Saith the LORD.
14 Behold, the days come, saith the LORD,
That I will perform that good thing that I have promised
Unto the house of Israel and to the house of Judah.

2 Thus saith the Lord, the Doer of that which He has
3 said. He desires to have men who, like Jeremiah, will call upon Him and enquire as to His doings, so that He may show them the wonders of His works. As for the
4 houses in the city that are being demolished to build
5 barricades against the Chaldeans, they will be filled with the dead bodies of those wicked men their defenders.
6-14 But what the inhabitants of Jerusalem cannot do the Lord will do; He will fully restore them, for He will cleanse them from their sins and pardon their iniquities and their transgressions against Himself.

THE BRANCH.

15 In those days, and at that time,
Will I cause the Branch of righteousness to grow up unto David;
And he shall execute judgment and righteousness in the land.

15 In chap. 23. 5-6 the righteous Branch that was to come of the house of David was shown to be the Messiah, Christ. Here He is spoken of again as the Branch of Righteousness and again it is said that He would be of the house of David. Evidently "those days" in this verse refers to the whole coming of Christ, *i.e.*, from its beginning, at His birth in Bethlehem of David's lineage, through its continuance in His life on earth, when He fulfilled all the righteousness of God, and in His death

and resurrection, when He became the righteousness of all who trust in Him, and, further, in His coming again, when He will "execute judgment and righteousness" in the earth.

The Lord our righteousness.

16 In those days shall Judah be saved,
And Jerusalem shall dwell safely:
And this *is the name* wherewith she shall be called,
The Lord our righteousness.

16 In those same days Judah and Jerusalem, now expanded into the whole Church of Christ of Old and New Testament times, will be called "The Lord our Righteousness." Of the Church it is written, "Christ . . . is made unto us . . . righteousness" (1 Cor. 1. 30), and, again, "that we might be made the righteousness of God in him," *i.e.*, Christ (2 Cor. 5. 21). The Lord Jesus said of Himself, "I am the vine," and of His disciples" ye are the branches" (John 15. 5), they are united to Him, sharers in His Life, so that the name of Christ is put upon His Church. The distinction between Jew and Gentile has been entirely done away, Christ "hath made both one, and hath broken down the middle wall of partition . . . to make in himself of twain one new man" (Eph. 2).

The throne of David.

17 For thus saith the Lord;
David shall never want a man
To sit upon the throne of the house of Israel;

17 This also must refer to "those days" which were spoken of in verse 15. David's earthly throne of the house of Israel has long been vacant, but the prophet writes as from the days when the Son of David, of Whom failing, earthly David was in some respects a type, will have set up His kingdom, which Daniel also foresaw and of which he prophesied that it should be "a kingdom which shall never be destroyed . . . it shall stand for ever" (Dan. 2. 44). So these Scriptures, like the prophetic word generally, have their earlier, partial fulfilments, and then further and fuller ones, until at last all that the Holy Spirit has hidden in them will be manifested. Much of Jeremiah's testimony gave joy to Zerubabbel and his companions as they saw Jerusalem rising from its ruins

and its temple and houses and walls appearing. Later the Maccabees were encouraged to see a further fulfilment in their cleansing of the desecrated temple, at one commemoration of which Jesus Himself was present (John 10. 22). The accomplishment of the words was carried further when Jesus the Son of David appeared, but they await their entire fulfilment when He shall come again (Psa. 89).

The continued priesthood.

18 **Neither shall the** priests the Levites want a man before me
To offer burnt offerings, and to kindle meat offerings,
And to do sacrifice continually.

18 The teaching of the Holy Spirit in the New Testament forbids the expectation that there will be a renewal of burnt offerings and sacrifices. In the Epistle to the Hebrews the abolition of the Levitical priesthood and of the sacrifices under the Law is carefully taught. Quoting the 40th Psalm the writer of the Epistle applies it to Christ, saying that when He came into the world He said, "Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law; Then said he, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10. 8-9). The Epistle to the Galatians is a strong protest against any attempt to continue the observance of the Law in this dispensation of the Gospel, called by Jeremiah the "New Covenant." "Received ye the Spirit by the works of the law," asks Paul, "or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? . . . Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3). "Christ *is* the end of the law for righteousness to every one that believeth" (Rom. 10. 4). Therefore the continuance of priests and Levites and sacrifices spoken of in this verse must also

have reference to "those days" of verses 15 and 16. That Christ is the fulfilment of all that the High Priests in Old Testament times typified is made clear in the Epistle to the Hebrews. Peter writing to New Testament believers says, Ye are "an holy priesthood, to offer up spiritual sacrifices," and again, "ye *are* . . . a royal priesthood" (1 Peter 2. 5, 9), and in the book of the Revelation (5. 9-10) a further prophecy says of the redeemed in heaven out of every tribe and tongue and people and nation, that God made them priests.

Covenants of day and night and of David.

19 And the word of the Lord came unto Jeremiah, saying,
20 Thus saith the Lord;
If ye can break my covenant of the day,
And my covenant of the night,
And that there should not be day and night in their season;
21 *Then* may also my covenant be broken with David my servant,
That he should not have a son to reign upon his throne;
And with the Levites the priests, my ministers.
22 As the host of heaven cannot be numbered,
Neither the sand of the sea measured:
So will I multiply the seed of David my servant,
And the Levites that minister unto me.

19 The Lord's covenant with Noah (Gen. 8. 22) so faith-
20 fully kept is a sign that His covenant with David will
21 be kept, and with Levi (Num. 17). The covenant with David has been seen to have a fulfilment through Christ far wider than was apprehended at the time. Peter, preaching on the day of Pentecost said, "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ" (Acts 2. 29-31). Jeremiah had already taught that the Levitical ceremonial would pass away and give place to something much more extended
22 (3. 16). Such a widening out of the scope of the promises of God is indicated here, as it was before to Abraham (Gen. 15. 5) by pointing to the innumerable host of the heavenly bodies and the countless grains of the sands of the sea.

Reproach removed.

23 Moreover the word of the Lord came to Jeremiah, saying,
24 Considerest thou nòt what this people have spoken, saying,
The two families which the Lord hath chosen, he hath even cast them off?
Thus they have despised my people,
That they should be no more a nation before them.
25 Thus saith the Lord;
If my covenant *be* not with day and night,
And if I have not appointed the ordinances of heaven and earth;
26 Then will I cast away the seed of Jacob, and David my servant,
So that I will not take *any* of his seed
To be rulers over the seed of Abraham, Isaac, and Jacob:
For I will cause their captivity to return, and have mercy on them.

23 Added to all this, the word of the Lord came again to
24 Jeremiah as a reply to the reproaches of those who said that the choice and election of God had failed. Had He not chosen Jacob? and now He has cast off the seed of Jacob, they are given into captivity. Did He not choose David? and now the last king on David's throne falls into the hands of his enemy and the kingdom comes to an
25 end. The Lord reminds Jeremiah again of His faithful-
26 ness as shown every day and every night in the heavens, so that Jeremiah, looking up might know that all God's promises to Jacob and to David will be fulfilled.

PART IV

CHAPTERS 34 TO 39

Final Prophecies to the Fall of Jerusalem

SUMMARY OF PART IV

CHAPTERS 34 TO 39.

Final Prophecies to the Fall of Jerusalem

	CHAP.	
A.	34.	The Broken Covenant.
B.	35.	The Rechabites.
C.	36.	The Book Burned.
D.	37 and 38.	The Prophet put in the Pit.
E.	39. 1-14.	Jerusalem taken.
F.	39. 15-18.	Ebed-melech.

PART IV

CHAPTERS 34 TO 39.

Final Prophecies to the Fall of Jerusalem

HAVING READ the prophecies which, given at different times, made known the change of dispensation from the times of the kingdom of Israel and Judah to the times of the Gentiles; and having also seen, with the prophet, the future restoration of Israel and, further, the far-reaching workings of the Gospel dispensation, and, beyond that again, the glories of the kingdom of Christ to be established, we shall now read of Jeremiah's experience in the years from the first carrying away of captives from Jerusalem to the final destruction of the city. He was strengthened for these dreadful experiences by the view he had had of what was to follow. He saw the judgment coming and he saw it fall, but he also saw through it to the glory that was to be revealed. This is characteristic of the prophets. They most earnestly warn their hearers of the wrath to come, yet they see through the lurid flames of judgment to the manifestation of the salvation of God when all His promises will be fulfilled in their widest sense.

PART IV.—A.

CHAPTER 34.

The Broken Covenant

CH.
34

TIME. DURING THE SIEGE.

1 The word which came unto Jeremiah from the LORD, when Nebu-
chadnezzar king of Babylon, and all his army, and all the kingdoms of the
earth of his dominion, and all the people, fought against Jerusalem,
and against all the cities thereof,

1 All nations gathered against Jerusalem and the cities of Judah.

JEREMIAH SENT TO KING ZEDEKIAH.

2 saying, Thus saith the LORD, the God of Israel; Go and speak to Zede-
kiah king of Judah, and tell him, Thus saith the LORD; Behold, I will
give this city into the hand of the king of Babylon, and he shall burn
3 it with fire: And thou shalt not escape out of his hand, but shalt surely
be taken, and delivered into his hand; and thine eyes shall behold
the eyes of the king of Babylon, and he shall speak with thee mouth
4 to mouth, and thou shalt go to Babylon. Yet hear the word of the
LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou
5 shalt not die by the sword: *But* thou shalt die in peace: and with the
burnings of thy fathers, the former kings which were before thee, so
shall they burn *odours* for thee; and they will lament thee, *saying*, Ah
lord! for I have pronounced the word, saith the LORD.

2 The city is to be burnt and Zedekiah to fall into the
3 hands of Nebuchadnezzar. Yet a promise is given that
4 he shall not die by the sword, and it shall not be with
5 him as it was with Jehoiakim (22. 18-19), but he shall
be buried with royal honours.

JEREMIAH TO ZEDEKIAH DURING THE SIEGE.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king
7 of Judah in Jerusalem, When the king of Babylon's army fought against
Jerusalem, and against all the cities of Judah that were left, against
Lachish, and against Azekah: for these defenced cities remained of
the cities of Judah.

6 All the words of the Lord reached Zedekiah and all
7 the evidences of their truth surrounded him.

A BROKEN COVENANT.

8 *This is* the word that came unto Jeremiah from the LORD, after
that the king Zedekiah had made a covenant with all the people which
9 *were* at Jerusalem, to proclaim liberty unto them; That every man should
let his manservant, and every man his maidservant, *being* an Hebrew
or an Hebrewess, go free; that none should serve himself of them,
10 *to wit*, of a Jew his brother. Now when all the princes, and all the
people, which had entered into the covenant, heard that every one
should let his manservant, and every one his maidservant, go free,
that none should serve themselves of them any more, then they obeyed,
11 and let *them* go. But afterward they turned, and caused the servants
and the handmaids, whom they had let go free, to return, and brought
12 them into subjection for servants and for handmaids. Therefore the
13 word of the LORD came to Jeremiah from the LORD, saying, Thus saith
the LORD, the God of Israel; I made a covenant with your fathers
in the day that I brought them forth out of the land of Egypt, out of
14 the house of bondmen, saying, At the end of seven years let ye go every
man his brother an Hebrew, which hath been sold unto thee; and when
he hath served thee six years, thou shalt let him go free from thee:
15 but your fathers hearkened not unto me, neither inclined their ear. And
ye were now turned, and had done right in my sight, in proclaiming
liberty every man to his neighbour; and ye had made a covenant before
16 me in the house which is called by my name: But ye turned and polluted
my name, and caused every man his servant, and every man his hand-
maid, whom he had set at liberty at their pleasure, to return, and
brought them into subjection, to be unto you for servants and for hand-
17 maids. Therefore thus saith the LORD; Ye have not hearkened unto me,
in proclaiming liberty, every one to his brother, and every man to his
neighbour: behold, I proclaim a liberty for you, saith the LORD, to
the sword, to the pestilence, and to the famine; and I will make you
18 to be removed into all the kingdoms of the earth. And I will give
the men that have transgressed my covenant, which have not performed
the words of the covenant which they had made before me, when they
19 cut the calf in twain, and passed between the parts thereof, The princes
of Judah, and the princes of Jerusalem, the eunuchs, and the priests,
and all the people of the land, which passed between the parts of the
20 calf; I will even give them into the hand of their enemies, and into the
hand of them that seek their life: and their dead bodies shall be for
meat unto the fowls of the heaven, and to the beasts of the earth.
21 And Zedekiah king of Judah and his princes will I give into the hand
of their enemies, and into the hand of them that seek their life, and
into the hand of the king of Babylon's army, which are gone up from
22 you. Behold, I will command, saith the LORD, and cause them to
return to this city; and they shall fight against it, and take it, and
burn it with fire: and I will make the cities of Judah a desolation
without an inhabitant.

In the previous chapter the Lord's faithfulness in keep-
13 ing His covenants has been shown. Now the untrust-
worthiness of Zedekiah and the people of Jerusalem is
exemplified in their breaking of a solemn covenant into
8 which they had entered. When the Lord brought Israel
9 out of bondage in Egypt He gave them a law under which
the oppressiveness of slavery was modified by a regulation

14 that a Hebrew slave should be liberated on the completion
of the seventh year of his service (Exod. 21. 2), but this
command had been disregarded and in Jerusalem Jewish
10 slaves kept in perpetual servitude. Under pressure of
the siege it had been decided to remedy this evil and
liberate the slaves, and the covenant to do so had been
ratified in the temple by a solemn sign, in use since the
18 days of Abraham (Gen. 15. 7-18). A calf was killed and
19 cut into two parts, which were laid out, with a space
between, and all the representatives of the people passed
between the two parts of the sacrifice, the covenant
15 victim, and so confirmed the covenant. Then the slaves
21 were set free and the Lord approved this righteous dealing.
But a threat from the armies of the king of Egypt induced
the Chaldeans to raise the siege of Jerusalem for a time
(37. 5-12) and, relieved from the pressure of the siege,
11 the slave-owners went back on their word and obliged
their former slaves to come back into slavery. On this
17 account the Lord said He would give liberty to the sword,
18 pestilence, and famine to work their worst on Zedekiah
19 and his princes, and on all who had made and broken their
20 covenant to free the slaves. The Chaldean army should
21 return and utterly destroy Jerusalem. King Zedekiah
22 was already known as a man whose word was worthless,
for he had obtained the throne on swearing to serve Nebu-
chadnezzar and then had sided against him with his
great enemy Pharaoh (Ezek. 17. 11-21).

PART IV.—B.

CHAPTER 35.

The Rechabites

THE history now returns, as formerly at chap. 22, from the time of Zedekiah to that of a previous king; here Jehoiakim.

CH. 35

THE LORD TO JEREMIAH.

1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah,

1 In the reign of Jehoiakim.

COMMAND TO JEREMIAH.

2 saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

2 Jeremiah was to give wine to the Rechabites in the temple.

JEREMIAH OBEYS.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;
4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the
5 son of Shallum, the keeper of the door: And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

3 Jeremiah took the men of the Rechabites into one of the many chambers of the temple. They were a branch of the Kenites, descendants of Jethro the father-in-law of Moses and lived in the desert of the south of Judah. (Num. 10. 29; Jud. 1. 16; 4. 11., etc.; 1 Chron. 2. 55.)
4 The title "man of God" given to Hanan, whose sons lent the upper chamber in which the meeting between Jeremiah and the Rechabites took place, indicates a prophet, one of the faithful remnant in Judah. Maasiah was one of the three keepers of the door of the temple (2 Kings
5 25. 18). In this upper chamber Jeremiah had provided a quantity of wine which he offered to the Rechabites.

Refusal of the Rechabites.

6 But they said, We will drink no wine: for Jonadab the son of Rechab
our father commanded us, saying, Ye shall drink no wine, *neither* ye,
7 nor your sons for ever: Neither shall ye build house, nor sow seed,
nor plant vineyard, nor have *any*: but all your days ye shall dwell in
tents; that ye may live many days in the land where ye *be* strangers.
8 Thus have we obeyed the voice of Jonadab the son of Rechab our father
in all that he hath charged us, to drink no wine all our days, we, our
9 wives, our sons, nor our daughters; Nor to build houses for us to dwell
10 in: neither have we vineyard, nor field, nor seed: But we have dwelt
in tents, and have obeyed, and done according to all that Jonadab our
11 father commanded us. But it came to pass, when Nebuchadrezzar king
of Babylon came up into the land, that we said, Come, and let us go
to Jerusalem for fear of the army of the Chaldeans, and for fear of the
army of the Syrians: so we dwell at Jerusalem.

6-11 Jonadab was in sympathy with Jehu king of Israel in his zeal for the abolition of the worship of Baal (2 Kings 10. 15-16), some three hundred years before this time.

Application to Judah.

12 Then came the word of the LORD unto Jeremiah, saying, Thus
13 saith the LORD of hosts, the God of Israel; Go and tell the men of Judah
and the inhabitants of Jerusalem, Will ye not receive instruction to
14 hearken to my words? saith the LORD. The words of Jonadab the son
of Rechab, that he commanded his sons not to drink wine, are performed;
for unto this day they drink none, but obey their father's commandment:
notwithstanding I have spoken unto you, rising early and speaking;
15 but ye hearkened not unto me. I have sent also unto you all my ser-
vants the prophets, rising up early and sending *them*, saying, Return ye
now every man from his evil way, and amend your doings, and go not
after other gods to serve them, and ye shall dwell in the land which
I have given to you and to your fathers: but ye have not inclined your
16 ear, nor hearkened unto me. Because the sons of Jonadab the son of
Rechab have performed the commandment of their father, which he com-
17 manded them; but this people hath not hearkened unto me: Therefore
thus saith the LORD God of hosts, the God of Israel; Behold, I will bring
upon Judah and upon all the inhabitants of Jerusalem all the evil that
I have pronounced against them: because I have spoken unto them, but
they have not heard; and I have called unto them, but they have not
answered.

12-16 The faithful adherence of the Rechabites to the command of their ancestor Jonadab is contrasted with the refusal of Judah and Jerusalem to obey the word of their
17 God; because of this refusal the evil which has been pro-
14 nounced must come upon them. If the command of a man—possibly mistaken—was so honoured by his descendants, how much more should the good word of God be obeyed by His people. His sorrow over them breaks out
17 in the words, "I have spoken . . . they have not heard . . . I have called . . . they have not answered."

Jeremiah to the Rechabites.

18 And Jeremiah said unto the house of the Rechabites, Thus saith
the Lord of hosts, the God of Israel; Because ye have obeyed the com-
mandment of Jonadab your father, and kept all his precepts, and done
19 according unto all that he hath commanded you: Therefore thus saith
the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall
not want a man to stand before me for ever.

The Rev. Joseph Wolff in his "Missionary Journal and Memoir" (J. Duncan & L. B. Seeley & Son, 1827, 3 vols., 2nd ed.) gives an account (vol. 2, pp. 276 ff., and vol. 2, p. 16) of a tribe, the Beni Khaibr, inhabiting the country near Mecca and Medina, who claim to be descendants of Jonadab the son of Rechab. They are said to have wandered from Jerusalem on the destruction of the city by Nebuchadnezzar, to have refused an offer from Ezra to return, to have maintained themselves unsubdued by the Mohammedans, and to retain all the nomad customs enjoined by Jonadab on his descendants.

PART IV.—C.

CHAPTER 36.

The Book Burned

CH.
36

THE LORD TO JEREMIAH.

1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD,

1 The same year as that in which Jeremiah received the revelation of the change of dispensation, introducing the times of the Gentiles, and also the revelation of the seventy years captivity (25. 1).

JEREMIAH TO WRITE A BOOK.

2 saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days
3 of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

2 Jeremiah to collect and write in a book all the words
3 the Lord had spoken to him from the beginning; see 25. 1-3 and 30. 2. The object of this book was to bring people to repentance so that God might be able to forgive them.

BARUCH WRITES AT JEREMIAH'S DICTATION.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

JEREMIAH SENDS BARUCH.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot
6 go into the house of the LORD: Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their
7 cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

5 Jeremiah was not in prison (verses 19 and 26), but he was in danger and so kept himself concealed, and could

not go to the temple. Therefore he instructed his friend and helper, Baruch, to go for him to the temple on a day when many would be gathered together, and read the book to the people. He had some hope that this might turn the people to repentance, and that so they might be delivered from the impending judgment. In all this he was in communion with the Lord, see verse 3. A contrast to Jonah (Jonah 3. 10; 4. 1-3).

Baruch reads the book in the temple.

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

Baruch did as Jeremiah had said, but it was not until the following year that an opportunity was given for reading it before a general assembly of the people. Gemariah, who, with his brother Ahikam, was a friend of Jeremiah, lent his chamber in the temple court, which was at one of the gates, so that all the people heard.

Michaiah tells the princes.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, Then he went down into the king's house, into the scribe's chamber, and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Gemariah's son, Michaiah, greatly affected by what he had heard, went to the place in the king's house where the princes were assembled. These included his father, and Elishama, who had the post of scribe which Michaiah's grandfather Shaphan had filled in the days of Josiah, and Elnathan, who was one of those sent by Jehoiakim to bring Urijah back to Jerusalem from Egypt (26. 22), and others. Michaiah told them what he had heard.

The princes send for Baruch.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the
son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine
hand the roll wherein thou hast read in the ears of the people, and
come. So Baruch the son of Neriah took the roll in his hand, and
came unto them.

14 They were so much moved by what Michaiah had related that they sent a messenger at once to bring Baruch and the book to them.

Baruch reads the book to the princes.

15 And they said unto him, Sit down now, and read it in our ears.
So Baruch read *it* in their ears.

15 They received Baruch with respect and he sat and read the book to them.

The princes and Baruch.

16 Now it came to pass, when they had heard all the words, they
were afraid both one and other, and said unto Baruch, We will surely
17 tell the king of all these words. And they asked Baruch, saying, Tell us
now, How didst thou write all these words at his mouth?

16 The princes were all afraid as they listened to the desolating prophecies contained in the book and said
17 to Baruch that they must tell the king. First they enquired particularly how Baruch came to write the book.

Baruch to the princes.

18 Then Baruch answered them, He pronounced all these words unto me
with his mouth, and I wrote *them* with ink in the book.

18 He assured them that he had written with ink in the book exactly the words which Jeremiah had spoken to him.

The princes' advice to Baruch.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jere-
miah; and let no man know where ye be.

19 The princes, knowing the king, advised Baruch to hide and to see that Jeremiah also was safely hidden while they brought the matter to the king.

The princes interview the king.

20 And they went in to the king into the court, but they laid up the
roll in the chamber of Elishama the scribe, and told all the words
in the ears of the king.

20 After putting the roll in secure keeping the princes went and told the king what they had heard.

The king sends for the roll.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

21 The king sent for the roll, and Jehudi read it aloud before the king and the princes.

The king and the fire.

22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

22 It being winter a fire burned in a brazier beside the king.

The king burns the book.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

23 After hearing the first few pages the king took the roll and cut it into strips with a penknife and kept throwing these on the fire until the whole was destroyed. This definite rejection of the word of the Lord by Jehoiakim took place in the same year in which Nebuchadnezzar received from the Lord the dream which Daniel interpreted for him, and from which he learned that God had appointed him to be the first ruler of the first of four kingdoms that were to exercise world-wide dominion (Dan. 2).

Indifference

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

24 The onlookers and also the king were quite indifferent to the words of the prophecy. They did not appreciate the importance of the time in which they lived.

Exceptions.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

25 There were, however, some exceptions among them. As might have been expected, Gemariah was one and, contrary to expectation, Elnathan. They begged the king not to destroy the book, but he would not listen to them.

PERSECUTION.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

26 He went beyond burning the book and tried to seize Jeremiah and Baruch for their part in publishing it, but, by what they recognized as a Divine intervention, they were able to escape (Luke 4. 30).

THE ROLL TO BE RE-WRITTEN.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth
28 of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

27 The Lord commands Jeremiah that the words of the
28 roll that had been burned should be written again.

THE LORD TO JEHOIAKIM.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll,

29 Jehoiakim's defiant deed related by the Lord.

JEHOIAKIM'S WORDS.

saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

29 His angry questioning noted.

JEHOIAKIM'S DOOM PRONOUNCED.

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

30 In reply the Lord says of him that no descendant of his should sit on David's throne. His own body
31 should go unburied (22. 19). Although the book had been burned its contents would come to pass, and all the judgments contained in it would fall on Jehoiakim and his family and servants and on Jerusalem and the people of Judah. Jehoiakim's son, Jehoiachin, thought to follow his father on the throne, but after three months' reign Nebuchadnezzar sent and took him away, unresisting, to Babylon, where he died.

JEREMIAH AND BARUCH WRITE THE BOOK AGAIN.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

32 Jeremiah and Baruch in obedience to the command of the Lord (v. 28) wrote out afresh all the words of the book which Jehoiakim had burned, and added many other similar words, for the Holy Scriptures were then only in process of writing. This incident was the beginning of a long struggle to destroy them, but though their destruction has since then been decreed by many rulers mightier than Jehoiakim, they prevail to-day more widely than ever before.

PART IV.—D.

CHAPTERS 37 AND 38.

The Prophet in the Pit

CH.

37

TIME OF ZEDEKIAH.

1 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

1 Fulfilment of 36. 30. Instead of Coniah the son of Jehoiakim reigning, Nebuchadnezzar made Zedekiah king, who was not descended from Jehoiakim but was his uncle, his father's brother.

NO REPENTANCE.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

2 Although this change was made, the succession through Jehoiakim being set aside and Zedekiah made king on taking an oath that he would serve Nebuchadnezzar, yet there was no change in the conduct either of the rulers or of the people. Jeremiah, now established and known by all to be "the prophet" who spoke the words of the Lord, spoke to them in vain. Zedekiah soon broke his covenant with Nebuchadnezzar and put his trust in Egypt, to the destruction of his country.

ZEDEKIAH SENDS TO JEREMIAH.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

3 On a previous occasion (21. 1) Zedekiah had sent two persons of importance to Jeremiah to ask him whether the Lord would not deliver them from Nebuchadnezzar, who had begun to make war on them. Jeremiah had then returned an answer most distasteful to the king. Since then the siege of Jerusalem had begun, but had been interrupted by the advance of an Egyptian army.

Zedekiah, looking upon this as a proof that Jeremiah's prophecies would not come to pass, sends a scornful message to him. You would not pray for us before, perhaps you will do so now. Of the messengers, one, Zephaniah, had been on the former deputation, the other, Jehucal, proved himself later to be a bitter enemy of Jeremiah (38. 1).

The circumstances explained.

4 Now Jeremiah came in and went out among the people: for they
5 had not put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

4 A parenthesis inserted between the enquiry and the answer to explain the circumstances at the time. Jere-
5 miah was not yet in prison. The besieging army of the Chaldeans had left Jerusalem to fight the Egyptians, who were trying to relieve it.

The Lord to Zedekiah.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,
7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their
8 own land. And the Chaldeans shall come again, and fight against this
9 city, and take it, and burn it with fire. Thus saith the LORD; Deceive not yourselves,

6 Pharaoh's army in which you hope, will be defeated.
7 (This took place when Nebuchadnezzar defeated Pharaoh-
8 Hophra.) The Chaldeans will return and take Jerusalem
9 and burn it. Do not deceive yourselves with false hopes.

Judah speaks.

saying, The Chaldeans shall surely depart from us:

The people of Judah took it for granted that the raising of the siege meant permanent deliverance.

The Lord's reply.

10 for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

But the enemy will certainly return. Whatever losses
10 the Chaldeans might sustain they would inevitably burn the doomed city of Jerusalem.

Jeremiah's attempt to go to Anathoth.

11 And it came to pass, that when the army of the Chaldeans was broken
12 up from Jerusalem for fear of Pharaoh's army, Then Jeremiah went
forth out of Jerusalem to go into the land of Benjamin, to separate
13 himself thence in the midst of the people. And when he was in the
gate of Benjamin, a captain of the ward *was* there, whose name *was*
Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah
the prophet,

11 When the Chaldean army had gone, Jeremiah wished
12 to visit Anathoth to look after his affairs there (see R.V.)
13 where his property was. He had reached the gate of
Benjamin on the north side of Jerusalem, where the
road went out to Anathoth, when he was arrested by
the officer in charge of the gate.

The captain to Jeremiah.

saying, Thou fallest away to the Chaldeans.

13 And was accused of going out to join the enemy.

Jeremiah's reply to the captain

14 Then said Jeremiah, *It is* false; I fall not away to the Chaldeans.

14 Which accusation Jeremiah energetically denied.

Jeremiah imprisoned.

But he hearkened not to him: so Irijah took Jeremiah, and brought
15 him to the princes. Wherefore the princes were wroth with Jeremiah,
and smote him, and put him in prison in the house of Jonathan the
scribe: for they had made that the prison.

The captain, Irijah, refused to listen to any explana-
tion from Jeremiah and brought him to the princes,
15 accusing him of attempting to get away and join the
enemy. They, in anger, gave no opportunity to Jeremiah
to speak but had him beaten and put into a dungeon in the
house of Jonathan the scribe, a loathsome prison where
those imprisoned were not likely to live long (verse 20).

Zedekiah sends for Jeremiah.

16 When Jeremiah was entered into the dungeon, and into the cabins,
17 and Jeremiah had remained there many days; Then Zedekiah the king
sent, and took him out: and the king asked him secretly in his house,

16 Jeremiah remained a long time in this dungeon, during
17 which time the Chaldean army returned (verses 19 and 20)
and recommenced the siege. Then Zedekiah sent secretly
and had Jeremiah brought to his house.

ZEDEKIAH ENQUIRES OF JEREMIAH.

and said, Is there *any* word from the LORD?

He believed that Jeremiah was really the Lord's prophet and in his distress asked whether there were any revelation from God.

THE PROPHET TO THE KING.

And Jeremiah said, There is: for, said he, thou shalt be delivered
18 into the hand of the king of Babylon. Moreover Jeremiah said unto
king Zedekiah, What have I offended against thee, or against thy
19 servants, or against this people, that ye have put me in prison? Where
are now your prophets which prophesied unto you,

In spite of weakness and suffering Jeremiah replied boldly, telling Zedekiah that he would fall into the hands of Nebuchadnezzar, from whom, after the way in which Zedekiah had treated him, no mercy was to be expected.
18 Further, Jeremiah asked the king what his offence was
19 that he should be punished in this way? What had become of the prophets Zedekiah had believed?

SAYING OF THE FALSE PROPHETS.

saying, The king of Babylon shall not come against you, nor against this land?

19 What they said had been proved to be false.

JEREMIAH ENTREATS FOR HIMSELF.

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

20 Jeremiah saw that he must soon die of starvation and misery in the prison where he was, so begged the king not to send him back there.

JEREMIAH ALLOWED INTO THE COURT OF THE PRISON.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

21 Zedekiah ordered that Jeremiah should not return to the dungeon but be kept in the court of the prison and receive a regular ration of bread as long as any remained.

CH.

38 SOME OF THE PRINCES HAVE THEIR ATTENTION DRAWN TO JEREMIAH'S WORDS.

1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur,
and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard
the words that Jeremiah had spoken unto all the people.

THE REPORT OF JEREMIAH'S WORDS.

2 saying, Thus saith the LORD, He that remaineth in this city shall die by
the sword, by the famine, and by the pestilence: but he that goeth forth
to the Chaldeans shall live; for he shall have his life for a prey, and shall
3 live. Thus saith the LORD, This city shall surely be given into the hand
of the king of Babylon's army, which shall take it.

1-3 Jeremiah had always insisted on the message, which he had received from the Lord, that those who remained in the city must perish but those who would go out to the Chaldeans should live, and that the city would certainly be captured by the army of the king of Babylon.

THE PRINCES TO THE KING.

4 Therefore the princes said unto the king, We beseech thee, let this
man be put to death: for thus he weakeneth the hands of the men of
war that remain in this city, and the hands of all the people, in speaking
such words unto them: for this man seeketh not the welfare of this
people, but the hurt.

4 The princes represented Jeremiah as unpatriotic, as weakening the defence of the city by his words. They affirmed that he desired the calamities of which he spoke, and that the matter was so serious that he must be put to death.

ZEDEKIAH AND THE PRINCES.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king
is not *he that* can do *any* thing against you.

5 Zedekiah confesses his weakness and lack of authority as against his princes, and rather than involve himself in conflict with them delivers Jeremiah unconditionally into their hands.

JEREMIAH IN THE PIT.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah
the son of Hammelech, that *was* in the court of the prison: and they
let down Jeremiah with cords. And in the dungeon *there was* no water,
but mire: so Jeremiah sunk in the mire.

6 In another prison court there was an underground dungeon. There was no way in or out except by the use of ropes and the bottom of the pit was deep in mud. The

princes chose this way of putting Jeremiah to death, and had him lowered by ropes into the dungeon, where he sank in the mire. They rolled a stone over the mouth of the pit (Lam. 3. 53) so that he was in darkness, and there they left him.

Ebed-melech.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was
in the king's house, heard that they had put Jeremiah in the dungeon;
8 the king then sitting in the gate of Benjamin; Ebed-melech went forth
out of the king's house, and spake to the king,

7 This brave and compassionate African, an eunuch in the king's household, determined at all risks to save
8 Jeremiah, so went direct to the king.

Ebed-melech to the king.

9 saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

9 He was not afraid to blame the princes, and showed the king that Jeremiah must die if left in the pit, for he would get no bread there.

Zedekiah to Ebed-melech.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die,

10 Ebed-melech spoke with such effect to the king that Zedekiah reversed his own act and ordered the release of Jeremiah. As it was a difficult and dangerous thing to get him out of the deep pit, and that in spite of the anger of the princes, the king provided Ebed-melech with thirty men for the task.

Ebed-melech's preparations.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

11 Owing to his position in the household Ebed-melech knew where all those old and apparently useless things were stored which accumulate in a large household, and which so often prove to be the very thing wanted for some special use.

EBED-MELECH TO JEREMIAH.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

12 Jeremiah described later his experience when he heard the voice of Ebed-melech. "I called upon Thy name, O LORD, out of the low dungeon. Thou hast heard my voice , . . Thou drewest near in the day *that* I called upon Thee: thou saidst, Fear not" (Lam. 3. 55-57).

JEREMIAH DRAWN OUT OF THE PIT.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

13 Compared with the pit and no food, the prison court and a small ration of bread were deliverance and cause of thanksgiving.

ZEDEKIAH SENDS FOR JEREMIAH.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* is the house of the LORD:

14 Zedekiah met Jeremiah in one of the inner parts of the temple for the sake of secrecy.

ZEDEKIAH TO JEREMIAH.

and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

JEREMIAH TO ZEDEKIAH.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

14-15 Jeremiah fears to talk with Zedekiah for he had seen how his life was not safe with him (verse 5), and he was sure that he would never take his counsel.

ZEDEKIAH'S OATH TO JEREMIAH.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

16 At this secret meeting the king swore to Jeremiah by the Lord that he would not put him to death himself, neither would he deliver him into the hands of his enemies. This last Zedekiah had recently done and as he was known as one who broke his oaths he could give Jeremiah no real security.

Jeremiah to Zedekiah.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of
hosts, the God of Israel; If thou wilt assuredly go forth unto the king of
Babylon's princes, then thy soul shall live, and this city shall not
18 be burned with fire; and thou shalt live, and thine house: But if thou
wilt not go forth to the king of Babylon's princes, then shall this city
be given into the hand of the Chaldeans, and they shall burn it with
fire, and thou shalt not escape out of their hand.

17 This is Jeremiah's last recorded interview with Zedekiah and even now he had an assurance to give him from the Lord that if Zedekiah would go out to the king of Babylon's princes he should live and the city should
18 not be burned. But if not the city must be burned and Zedekiah would not escape from his enemies.

Zedekiah to Jeremiah.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews
that are fallen to the Chaldeans, lest they deliver me into their hand,
and they mock me.

19 Zedekiah was afraid that if now he were to go out to the Chaldeans, those Jews who had already done so in spite of his efforts to prevent it, would ill-treat him.

Jeremiah to Zedekiah.

(And words of the women of the king's household interposed.)

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee,
the voice of the Lord, which I speak unto thee: so it shall be well
21 unto thee, and thy soul shall live. But if thou refuse to go forth, this
22 *is* the word that the Lord hath shewed me: And, behold, all the
women that are left in the king of Judah's house *shall* be brought
forth to the king of Babylon's princes, and those *women* shall
say, (Thy friends have set thee on, and have prevailed against thee:
23 thy feet are sunk in the mire, *and* they are turned away back.) So they
shall bring out all thy wives and thy children to the Chaldeans: and
thou shalt not escape out of their hand, but shalt be taken by the
hand of the king of Babylon: and thou shalt cause this city to be
burned with fire.

20 Jeremiah assures the king that he would not be delivered into the hands of those Jews whom he feared and beseeches him to obey the voice of the Lord which he had so often heard through him. Then he would live,
21 otherwise he and all his household would be brought before the king of Babylon's princes, his wives, his children, his
22 servants. Then his wives and the women of his household would reproach him saying "Those who pretended

to be thy friends have deceived thee and persuaded thee to a wrong course, now thou art entangled and canst not
23 escape and thy friends have forsaken thee". Jeremiah adds that Zedekiah would himself be responsible for the burning of the city.

THE KING ENJOINS SECRECY ON JEREMIAH.

24 Then said Zedekiah unto Jeremiah, Let no man know of these
25 words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:
26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

24 Zedekiah impresses on Jeremiah the importance of
25 secrecy. This interview must not become known. If the princes should hear any rumour and question Jeremiah,
26 he was to say that he had presented a petition to the king that he might not be sent back to the dungeon in Jonathan's house, for if there he would die.

ENQUIRY OF THE PRINCES.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

27 Some news of the interview leaked out and all the princes questioned Jeremiah but they were put off in the way the king had suggested, and the matter was not discovered.

JEREMIAH REMAINS IN THE COURT OF THE PRISON.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

28 Jeremiah was still in the court of the prison when the great event took place which for forty years had been a chief subject of his prophecies, and he saw it:—"Jerusalem was taken."

The events described in this portion of the book are related in such a way as to show the final steps which at last brought about the destruction of Jerusalem and the end of the kingdom of Judah.

The pretended release of the slaves, though it took place at the end of the reign of Zedekiah, is described

first because it shows that no apparent repentance on the part of the rulers could be trusted. They only released their slaves through pressure of circumstances, not from any respect for the law of God nor compassion for suffering men, and directly the pressure of the siege was relieved they had no compunction in breaking their oath to God and bringing the poor again under their unjust oppression. They proved by this that nothing but judgment to the uttermost could affect them.

The example of the Rechabites was made use of so that if possible for very shame they might be brought to a change of conduct.

The last two events, the burning of the book and the casting of Jeremiah into the pit exhibited final defiant rejection of the Word of the Lord by these rulers of Judah. They would not have His Word, neither would they endure His servants through whom He sent it.

Jeremiah's experiences at this time had resemblances to those of the Lord Jesus, whose later ministry, especially His closing prophetic discourses, were profoundly affected by that destruction of Jerusalem which He foresaw.

PART IV.—E.

CHAPTER 39. 1-14.

Jerusalem Taken

CH.

39 DATES GIVING THE DURATION OF THE SIEGE.

1 In the ninth year of Zedekiah king of Judah, in the tenth month,
came Nebuchadrezzar king of Babylon and all his army against Jeru-
2 salem, and they besieged it. *And* in the eleventh year of Zedekiah, in
the fourth month, the ninth *day* of the month, the city was broken up.

1-2 The siege lasted a year and a half.

NAMES AND TITLES OF THE PRINCES OF BABYLON.

3 And all the princes of the king of Babylon came in, and sat in the
middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris,
Nergal-sharezer, Rab-mag, with all the residue of the princes of the
king of Babylon.

3 The word spoken to Jeremiah at the beginning (1. 15), when he saw the seething pot, was now fulfilled. Rab-saris is a title, chief of the chamberlains or eunuchs, and Rab-mag another title, chief of the magi.

FLIGHT, PURSUIT AND CAPTURE OF ZEDEKIAH.

4 And it came to pass, *that* when Zedekiah the king of Judah saw
them, and all the men of war, then they fled, and went forth out of the
city by night, by the way of the king's garden, by the gate betwixt the
5 two walls: and he went out the way of the plain. But the Chaldeans'
army pursued after them, and overtook Zedekiah in the plains of
Jericho:

4-5 Zedekiah was captured near the place where Joshua crossed Jordan.

ZEDEKIAH BROUGHT BEFORE NEBUCHADNEZZAR.

and when they had taken him, they brought him up to Nebuchad-
nezzar king of Babylon to Riblah in the land of Hamath, where he gave
judgment upon him.

Riblah, not far from Baalbek, was an important strategic point. It had been the headquarters of Pharaoh-nechoh

earlier, in his operations against Assyria (2 Kings 23. 33) and now Nebuchadnezzar made it his headquarters. Here Zedekiah stood face to face with Nebuchadnezzar, as had been so often foretold by Jeremiah. He was tried for breaking his oath and for his rebellion, and all it had cost, and was found guilty.

The sentence.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before
7 his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

6 All that had been foretold, all that Zedekiah had feared now happened in dreadful, irresistible sequence. His sons were slain before his eyes as well as all his nobles, whose counsel he had followed, rejecting that
7 of the Lord to do so. This was the last he ever saw, for his own eyes were then put out and the prophecy of Ezekiel was fulfilled (Ezek. 12. 13), "I will bring him to Babylon *to* the land of the Chaldeans: yet shall he not see it, though he shall die there". He was bound with chains to be carried to Babylon and, unlike Jehoiakim (2 Chron. 36. 6), was actually brought there (2 Kings 25. 7) where he died in prison (52. 11). This capture of Jerusalem is related four times, here, and in Chap. 52, in 2 Kings 25, and in 2 Chron. 36, because of the great importance of the event in the manifestation of God's dealings with men.

Captivity.

8 And the Chaldeans burned the king's house, and the houses of the
9 people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

8-9 The city burned, the captivity complete.

The poor.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

10 Only those who had nothing now have anything.

Jeremiah released and cared for.

11 Now Nebuchadrezzar king of Babylon gave charge concerning
Jeremiah to Nebuzar-adan the captain of the guard, saying, Take
12 him, and look well to him, and do him no harm; but do unto him
13 even as he shall say unto thee. So Nebuzar-adan the captain of the
guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-
14 mag, and all the king of Babylon's princes; Even they sent, and took
Jeremiah out of the court of the prison, and committed him unto
Gedaliah the son of Ahikam the son of Shaphan, that he should carry
him home: so he dwelt among the people.

11 Nebuchadnezzar gave command to his principal
12 officers to look well after Jeremiah, so he was released
13 from his imprisonment and put under the care of Gedaliah,
14 the son of his faithful friend Ahikam, and was given liberty
to go to his home.

PART IV.—F.

CHAPTER 39. 15-18.

Ebed-melech

THE LORD TO JEREMIAH.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison,

15 Going back to Jeremiah's prison days.

THE LORD THROUGH JEREMIAH TO EBED-MELECH.

16 saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished*
17 in that day before thee. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou
18 *art* afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

16 The Lord informs this His African eunuch servant of His purposes with regard to the city and court where he served, thus removing him into a sphere higher than
17 that of the king, his earthly master. He then gives Ebed-melech a promise of personal salvation "because"
18 He says "thou hast put thy trust in me." Ebed-melech was saved by his faith, which faith had shown itself vigorously in his courageous and compassionate works. Frequently Jeremiah was led by the Spirit to append to words of judgment a glimpse of some mercy lying beyond it, as here and chap. 45; also 52. 31-34, as well as 48. 47 and 49. 6, 39.

The central part of the Book of the Prophet Isaiah is the history of the deliverance of Jerusalem from the king of Assyria. The central part of the Book of the Prophet Jeremiah is the history of the destruction of Jerusalem by the king of Babylon. The reasons of this are fully given in the prophecy of Jeremiah, where the history related shows that judgment had become a necessity before

there could be restoration. The purposes of God are also traced, and it is seen that He used the failure and rebellions of His people Israel and Judah as the occasion of bringing in new dispensations or revealings of Himself and His relations with men. The times of the Gentiles are made known, the restoration of Israel is revealed, with its preparation of conditions in which the promises given of the coming Saviour, Christ, could be accomplished. Then the New Covenant or Gospel dispensation is indicated, and a later age when the kingdom of God will be established for ever.

PART V

Chapters 40 to 45.

Going Back into Egypt

SUMMARY OF PART V

CHAPTERS 40 TO 45.

Going Back into Egypt

	CHAPS.	
A.	**40** and **41.**	Gedaliah.
B.	**42** to **43. 7.**	Decision to go into Egypt.
C.	**43. 8-13.**	Prophecy of the subjugation of Egypt.
D.	**44.**	Jeremiah and the Jews in Egypt.
E.	**45.**	Baruch.

PART V.—A.

CHAPTERS 40 AND 41.

Gedaliah

CH.

40 THE LORD TO JEREMIAH, CONTINUING HIS MINISTRY.

1 The word that came to Jeremiah from the LORD, after that Nebu-
zar-adan the captain of the guard had let him go from Ramah,

1 The destruction of Jerusalem brought Jeremiah's forty years of ministry in that city to a close. The Word of the Lord continued to come to him after this, and to the end of his life (52. 21 carries the history to some twenty-five years later) he exercised the prophetic office to which he had been called as a youth, receiving and making known the Word of the Lord, with a continually growing knowledge and understanding of the purposes of God. This is stated here, at the opening of this division of the book, and then the history is resumed and the further prophecies of Jeremiah do not begin again until 42. 9.

JEREMIAH LIBERATED.

when he had taken him being bound in chains among all that were
carried away captive of Jerusalem and Judah, which were carried away
2 captive unto Babylon. And the captain of the guard took Jeremiah,
and said unto him, The LORD thy God hath pronounced this evil upon
3 this place. Now the LORD hath brought *it*, and done according as he
hath said: because ye have sinned against the LORD, and have not obeyed
4 his voice, therefore this thing is come upon you. And now, behold, I
loose thee this day from the chains which *were* upon thine hand. If
it seem good unto thee to come with me into Babylon, come; and I
will look well unto thee: but if it seem ill unto thee to come with me into
Babylon, forbear: behold, all the land *is* before thee: whither it seemeth
5 good and convenient for thee to go, thither go. Now while he was not
yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam
the son of Shaphan, whom the king of Babylon hath made governor
over the cities of Judah, and dwell with him among the people: or go
wheresoever it seemeth convenient unto thee to go. So the captain
6 of the guard gave him victuals and a reward, and let him go. Then
went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt
with him among the people that were left in the land.

When Jeremiah was found in the court of the prison by the victorious Chaldeans (38. 28) he was first put in chains and taken away with all the multitude of captives

destined for Babylon. He was only taken a short distance, however, to Ramah, where Nebuzar-adan, captain of the guard, who was acting for Nebuchadnezzar, intercepted
2 him, having received special instructions to treat him well. Nebuzar-adan understood that the destruction of
3 Jerusalem was in fulfilment of the sentence of God against it, because of the sins of the people, so that Nebuchadnezzar in ordering and Nebuzar-adan in carrying out the work of destruction, considered themselves as instru-
4 ments of God (*cf.* Luke 23. 47). In Ramah, Jeremiah was liberated and given permission to go wherever he chose. He was supplied with food and money and offered a home
5 in Babylon but advised to go to his friend Gedaliah
6 in Mizpah, which he did.

Gedaliah and the captains.

7 Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land,
8 of them that were not carried away captive to Babylon; Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah
9 the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve
10 the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

7 Gedaliah was a worthy successor of his father Ahikam and his grandfather Shaphan and in this time of unexampled distress for Judah, "the time of Jacob's trouble" (30. 7), his virtues shone the brighter for the blackness of the back-ground on which they were displayed, and
8 every one had confidence in him. The Chaldeans trusted him, finding in him a man of unimpeachable integrity, and placed under his rule the scattered people and
9 ruined civilization resulting from the destructive war. Instead of being cast down by defeat or continuing the forlorn hope of resistance, he accepted the judgments of God and with cheerful courage adapted himself to the changed conditions, encouraging others to have faith in God and to work for making the best of what remained.

There were still bands of armed men under their captains at large in Judah and as long as these roamed the country there could be no peace or security. But the name and reputation of Gedaliah were sufficient to bring them in. When they heard of the wise choice of the Chaldeans, setting the most trusted man of the Jewish race in authority, they gathered round him in Mizpah. Here Gedaliah urged upon them that the only right policy now was
10 to accept the Chaldean overlordship and, as it was harvest time and everything in disorder, to set to work to gather in the unclaimed crops and fruits and store them in the dwellings which they had occupied.

Gedaliah and the scattered Jews.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had
12 set over them Gedaliah the son of Ahikam the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much

11 The news that Nebuchadnezzar had made Gedaliah ruler in the land soon reached the fugitive Jews in the
12 surrounding countries, Ammon, Moab, Edom, and they gained confidence, and came back and all began to gather and store the abundant harvest whose owners were no longer there to claim it.

A plot against Gedaliah suspected.

13 Moreover Johanan the son of Kareah, and all the captains of the
14 forces that *were* in the fields, came to Gedaliah to Mizpah, And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

13 The captains who had gathered to Gedaliah heard that Baalis the king of the Ammonites, and Ishmael, of the royal house of Judah, were plotting to murder him,
14 and warned him of it, but he refused to believe what was so contrary to his own faith and generous purpose.

Johanan offers to kill Ishmael.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered,
16 and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

15 One of the captains, Johanan, saw such danger in this
plot that he conferred secretly with Gedaliah and offered
to kill Ishmael, promising that no one should know of it,
and pointing out the disastrous consequences to all the
16 gathered people if Gedaliah should be killed. Gedaliah,
however, would have nothing at all to do with such a
plan and reproved Johanan for suspecting Ishmael.

CH.

41

Ishmael comes to Gedaliah.

1 Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

1 About three months after the burning of Jerusalem,
Ishmael, of the royal house of Judah, with ten of Zede-
kiah's princes, came to Gedaliah to Mizpah and were
entertained by him.

Murder of Gedaliah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon
3 had made governor over the land. Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

2 While at his table Ishmael and the princes suddenly
attacked and slew Gedaliah their host, the representative
3 of the king of Babylon, and then massacred all present,
Jews and Chaldeans.

Worshippers come from Israel.

4 And it came to pass the second day after he had slain Gedaliah,
5 and no man knew *it*, That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the Lord.

4 On the second day after this, what had been done being
5 still unknown, there came from some of the chief centres
of Israel in the north, a party of eighty men, with every
sign of mourning, bringing offerings to take to the desolate
site of the temple. The destruction of Jerusalem, and the
cessation of the temple worship had so deeply affected
these Israelites that at this time, when the feast of
tabernacles would have attracted many to the temple,
they came to its ruins, there to mourn and to present
their offerings before the Lord.

Ishmael to the men from Israel.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

6 Ishmael went out to meet them pretending sympathetic sorrow with them in the desolation of Jerusalem, and invited them to come to Gedaliah.

Ishmael murders the men from Israel.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

7 Having in this way enticed them into Mizpah, in order to prevent their spreading news of what he had done, Ishmael murdered them also and threw their bodies into a pit where he had already thrown the bodies of those whom he had killed two days before.

The ten men from Israel to Ishmael.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren

8 Ten of the eighty men saved their lives by offering to tell Ishmael of hidden stores they had in the country.

The pit in Mizpah.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

9 The pit or cistern into which Ishmael cast the bodies of his victims had been made by Asa king of Judah between three and four hundred years earlier as a water supply when he built Mizpah for a watch-tower and fortress to defend Judah against Baasha king of Israel (1 Kings 15. 22; 2 Chron. 16. 6). Mizpah, a watch-tower, was the name of several different places.

Ishmael carries the people captive.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

10 Ishmael then collected all the people left alive in the district, including daughters of king Zedekiah, and carried them away captive, against their will, to go to the country of the Ammonites, whose king had sent Ishmael to murder Gedaliah.

This treacherous murder and the massacre that followed it destroyed all the hopes that had begun to grow up of peace and prosperity for the people left in Judah. The one man who could inspire confidence in both conqueror and conquered, Gedaliah, had been cut off. The crime was committed by the representative of the royal house of Judah, supported by the princes who had been the rulers in Jerusalem in the time of its last kings. This showed that the royal house and the rulers had learned nothing by the disasters that had overtaken them and that to have continued their power would only have plunged the people further into idolatry and wickedness. The utter destruction of their place and power had become a necessity. The crime of Ishmael and his associates was so abhorrent to the Jews of the captivity that it was kept as an annual fast day (Zech. 8. 19, the fast of the seventh month).

Johanan and Ishmael.

11 But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of
12 Nethaniah had done, Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters
13 that *are* in Gibeon. Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains
14 of the forces that *were* with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and
15 returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

11 In spite of all Ishmael's precautions the news of his deed soon reached Johanan, and he and all the other captains, hearing of it, gathered their men together
12 from the harvest and pursued after Ishmael who had not got far on his eastward flight when he was overtaken,
13 at the pool of Gibeon. There was rejoicing among the captives from Mizpah when they saw the pursuing bands and they contrived to go over and join them. Johanan
14 did not succeed in capturing Ishmael, who escaped with only eight men, crossed Jordan, and reached the land of the Ammonites.

Johanan leads the people.

16 Then took Johanan the son of Kareah, and all the captains of the
forces that *were* with him, all the remnant of the people whom he had
recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he
had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the
women, and the children, and the eunuchs, whom he had brought
17 again from Gibeon: And they departed, and dwelt in the habitation of
Chimham, which is by Beth-lehem, to go to enter into Egypt, Because
18 of the Chaldeans: for they were afraid of them, because Ishmael the
son of Nethaniah had slain Gedaliah the son of Ahikam, whom the
king of Babylon made governor in the land.

16 Johanan and the captains, consulting as to what course
to take, and actuated by fear of what Nebuchadnezzar
might do when he heard of the murder of the governor
17 he had appointed, thought of Egypt as a place of refuge.
Before finally settling their plans they left the north side
of the waste of Jerusalem, where they were, and passed
to the south, near Bethlehem, which was in the direc-
18 tion of Egypt, and there they formed their camp until
they should decide what to do.

PART V.—B.

CHAPTERS 42 TO 43. 7.

Decision to go into Egypt

CH.

42

REQUEST OF THE PEOPLE TO JEREMIAH.

1 Then all the captains of the forces, and Johanan the son of Kareah,
and Jezaniah the son of Hoshaiah, and all the people from the least
2 even unto the greatest, came near, And said unto Jeremiah the prophet,
Let, we beseech thee, our supplication be accepted before thee, and
pray for us unto the LORD thy God, *even* for all this remnant; (for we
3 are left *but* a few of many, as thine eyes do behold us:) That the LORD
thy God may shew us the way wherein we may walk, and the thing
that we may do.

1 The captains and all the people come to Jeremiah,
2 who had been carried away from Mizpah, and rescued from
Ishmael with the other captives, and ask him to pray to
the Lord for them to show them the way that they should
now take. They acknowledge their weakness through
3 diminished numbers and give this as an added reason
why they should be assured of clear guidance from God
as to the way for them to take.

JEREMIAH TO THE PEOPLE.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold,
I will pray unto the LORD your God according to your words; and it shall
come to pass, *that* whatsoever thing the LORD shall answer you, I will
declare *it* unto you; I will keep nothing back from you.

4 Jeremiah, who had been forbidden to pray for the
people in Jerusalem, was now at liberty to pray for this
little band of fugitives.

THE PEOPLE'S REPLY TO JEREMIAH.

5 Then they said to Jeremiah, The LORD be a true and faithful witness
between us, if we do not even according to all things for the which
6 the LORD thy God shall send thee to us. Whether *it be* good, or whether
it be evil, we will obey the voice of the LORD our GOD, to whom we
send thee; that it may be well with us, when we obey the voice of the
LORD our God.

5 The people solemnly pledge themselves to act upon the
6 word of the Lord that should be given for them through
Jeremiah.

THE WORD OF THE LORD COMES TO JEREMIAH.

7 And it came to pass after ten days, that the word of the LORD came
8 unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

7 For ten days Jeremiah waited on the Lord and no reply was given, but after ten days the word of the Lord came
8 to him and he called together the captains and all the people.

THE LORD THROUGH JEREMIAH TO THE PEOPLE.

(*a*) 9-12. Promises.

9 And said unto them, Thus saith the LORD, the God of Israel, unto
10 whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I
11 have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you
12 to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

9 The answer was a strong assurance of blessing and
10 preservation if they would remain in the land. The Lord was filled with compassion for them on account of
11 all the sorrows and suffering He had had to bring upon them, and now, though they are afraid of the king of Babylon, known for his cruelty to those that rebelled against him, let them not act upon this motive of fear, but rather look to the Lord, Who is nearer to them than Nebuchadnezzar and Whose presence is salvation and deliverance for them. He will direct the thoughts of the king
12 of Babylon so that he will take a merciful view of all that has happened and enable them to return to their homes.

(*b*) 13-18. Warning.

(*b.1*) 13-14. The people speak among themselves.

13 But if ye say, We will not dwell in this land, neither obey the
14 voice of the LORD your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

13 But if they are disobedient to the voice of the Lord their God, and choose Egypt as their refuge; if they do not trust in the Lord for deliverance, but in Egypt, where

14 they think they will be safe from war and famine:—the two ways are here made plain. To dwell in the land was the evidence of faith in God;—to go into Egypt was the evidence of trust in this world.

(*b.2*) 15-18. The Lord to the people.

15 And now therefore hear the word of the LORD, ye remnant of Judah;
Thus saith the LORD of hosts, the God of Israel; If ye wholly set your
16 faces to enter into Egypt, and go to sojourn there: Then it shall come to
pass, *that* the sword, which ye feared, shall overtake you there in the
land of Egypt, and the famine, whereof ye were afraid, shall follow
17 close after you there in Egypt; and there ye shall die. So shall it be with
all the men that set their faces to go into Egypt to sojourn there; they
shall die by the sword, by the famine, and by the pestilence: and none
of them shall remain or escape from the evil that I will bring upon them.
18 For thus saith the LORD of hosts, the God of Israel; As mine anger and
my fury hath been poured forth upon the inhabitants of Jerusalem;
so shall my fury be poured forth upon you, when ye shall enter into
Egypt: and ye shall be an execration, and an astonishment, and a curse,
and a reproach; and ye shall see this place no more.

15 If they are fully decided to go into Egypt then let them
16 know that the war and famine which they hope in this
17 way to escape will overtake them there and that all of
18 them will perish by their means. As it had been with disobedient, sinful Jerusalem so would it be with them and they should be destroyed in Egypt.

(c) 19-22. Deceit.

19 The LORD hath said concerning you, O ye remnant of Judah; Go ye
not into Egypt: know certainly that I have admonished you this day.
20 For ye dissembled in your hearts, when ye sent me unto the LORD your
God, saying, Pray for us unto the LORD our God; and according unto
all that the LORD our God shall say, so declare unto us, and we will
21 do *it*. And *now* I have this day declared *it* to you; but ye have not
obeyed the voice of the LORD your God, nor any *thing* for the which
22 he hath sent me unto you. Now therefore know certainly that ye shall
die by the sword, by the famine, and by the pestilence, in the place
whither ye desire to go *and* to sojourn.

19 The Lord's word to this remnant of Judah is "Go ye
20 not into Egypt." Further, the Lord had seen into their hearts, and when they said to Jeremiah, Pray for us, we will do as the Lord commands, He saw that they dissembled. They had already made up their minds that whatever the answer from the Lord might be, they would
21 go into Egypt. Their asking was a mere pretence and
22 they should perish in their own way, which they had chosen. In the typical language of Scripture (1 Cor. 10. 1-11) Egypt represents this world under Satan's rule,

where the chosen people of God, His elect, are held in bondage until they are redeemed by the bood of the Passover Lamb, under the shelter of which they are saved from the wrath of God on account of sin, and then, being brought through the waters of judgment, are delivered from the power and authority of sin and Satan. They begin a new life as God's pilgrims through the desert into Canaan, the land of promise.

To go back into Egypt is to deny the truths and facts of redemption and to return to the world (Gal. 4. 8-9; Heb. 11. 24-30).

To remain in the land indicates that waiting on God which is the true attitude of the soul that trusts in Him (Psa. 27. 14).

To be carried captive into Babylon is to come under the judgment of God, the object of which is restoration (24. 5). To come out of Babylon is the effect and working of that restoration (Ezra 1. 5; Rev. 18. 4).

CH.

43

Disobedience.

1 And it came to pass, *that* when Jeremiah had made an end of speaking
unto all the people all the words of the LORD their God, for which the
2 LORD their God had sent him to them, *even* all these words, Then spake
Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all
the proud men, saying unto Jeremiah, Thou speakest falsely: the
LORD our God hath not sent thee to say, Go not into Egypt to sojourn
3 there: but Baruch the son of Neriah setteth thee on against us, for to
deliver us into the hand of the Chaldeans, that they might put us to
4 death, and carry us away captives into Babylon. So Johanan the son
of Kareah, and all the captains of the forces, and all the people, obeyed
not the voice of the LORD, to dwell in the land of Judah.

1 The leaders, too proud to accept the word given through
2 Jeremiah when it was contrary to their own advice, and
fearing the Chaldeans, denied that what Jeremiah had
said was the word of the Lord. They were not prepared
to act upon the word of the Lord when it went against
3 their own views. To give the people a reason for going
back on their solemn promises to accept the answer that
Jeremiah should receive from the Lord (42. 1-3) they
invented a story that Baruch was plotting their destruction
and so used his influence with his friend Jeremiah to
persuade them to a course which would bring them
4 under Nebuchadnezzar's revenge. All the people accepted
this theory.

The company collected.

5 But Johanan the son of Kareah, and all the captains of the forces,
took all the remnant of Judah, that were returned from all nations,
6 whither they had been driven, to dwell in the land of Judah; *Even* men,
and women, and children, and the king's daughters, and every person
that Nebuzar-adan the captain of the guard had left with Gedaliah the
son of Ahikam the son of Shaphan, and Jeremiah the prophet, and
Baruch the son of Neriah.

5 Johanan and the leaders gathered together all:—those
who had come out of the surrounding countries with the
intention of settling in Judah, but had now changed their
6 mind, and with them the daughters of king Zedekiah,
also willing to go into Egypt. A wave of unanimity swept
over them, even the children were affected by it, all set
their hopes on Egypt, except two unwilling travellers,
Jeremiah and Baruch.

The people come into Egypt.

7 So they came into the land of Egypt: for they obeyed not the voice
of the Lord: thus came they *even* to Tahpanhes.

7 In disobedience to the voice of the Lord they went
down into Egypt and came to Tahpanhes, a fortress city
on the northern border of Lower Egypt guarding the road
to Syria. In Tahpanhes Pharaoh had a palace.

PART V.—C.

CHAPTER 43. 8-13.

Prophecy of the Subjugation of Egypt

THE LORD TO JEREMIAH.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

8 Jeremiah's communion with the Lord was not affected by change of place. The word of the Lord came to him in Tahpanhes as it had done in Jerusalem.

SIGN OF GREAT STONES.

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in sight of the men of Judah.

9 In a public way, so that the Jews about him would watch him at work, Jeremiah was commanded to take large stones and set them and plaster them over with clay in the brick pavement (R.V.) at the entrance to Pharaoh's palace in Tahpanhes.

MEANING OF THE SIGN.

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

10 Then Jeremiah uttered a solemn prophecy from the Lord of Hosts, Whose power was above that of all Egypt's armies, still the God of Israel although these Israelites rejected Him, saying that He would send His servant Nebuchadnezzar, who, over these stones, on this pavement, would pitch his royal tent.

This pavement has been discovered and the name still given to the ruins adjoining it is Kasr bint el Yehudi, that is, the palace of the Jew's daughter, showing that the Egyptian king provided a daughter of Zedekiah with a dwelling there.

Defeat of Egypt foretold.

11 And when he cometh, he shall smite the land of Egypt, *and deliver*
such *as are* for death to death; and such *as are* for captivity to cap-
12 tivity; and such *as are* for the sword to the sword. And I will kindle
a fire in the houses of the gods of Egypt; and he shall burn them, and
carry them away captives: and he shall array himself with the land
of Egypt, as a shepherd putteth on his garment; and he shall go forth
13 from thence in peace. He shall break also the images of Beth-shemesh,
that *is* in the land of Egypt; and the houses of the gods of the Egyptians
shall he burn with fire.

11 The Lord would bring Nebuchadnezzar to this place as conqueror and here he would sit and adjudicate, awarding death, captivity, the sword, according to his
12 will. Of the countless gods of Egypt he would burn and carry away according to all his desire, the treasure of Egypt should be his and none should hinder his coming
13 and going. He would break the images of the sun in Heliopolis, and burn the temples of the Egyptian gods.

Five years after his destruction of Jerusalem Nebuchadnezzar invaded and destroyed Ammon and Moab and conquered the Egyptians. The Jews who had taken refuge in Egypt to escape the judgments of God found that He was there also.

PART V.—D.

CHAPTER 44.

Jeremiah and the Jews in Egypt

CH.
44

THE LORD TO JEREMIAH.

1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

1 About the Jews living in towns in Lower Egypt and in Pathros or Upper (southern) Egypt.

THE LORD THROUGH JEREMIAH TO THE JEWS IN EGYPT.

(*a*) 2-6. Remembrance.

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man
3 dwelleth therein, Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your
4 fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing
5 that I hate. But they hearkened not, nor inclined their ear to turn
6 from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

2 The Lord reminds the Jews in Egypt of their experiences in Jerusalem and Judah and how those places are now
3 lying waste. He reminds them of the reason of this, that the inhabitants had turned from Him and wor-
4 shipped and served other gods. He reminds them further that He had sent His servants to them and entreated them
5 not to commit these abominations of idolatry, so hateful
6 to Him, but that they had refused to listen or repent and therefore His wrath has come upon them, and Jerusalem and Judah are desolate at this very time.

(*b*) 7-10. Appeal.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave

8 you none to remain; In that ye provoke me unto wrath with the works
of your hands, burning incense unto other gods in the land of Egypt,
whither ye be gone to dwell, that ye might cut yourselves off, and
that ye might be a curse and a reproach among all the nations of the
9 earth? Have ye forgotten the wickedness of your fathers, and the
wickedness of the kings of Judah, and the wickedness of their wives, and
your own wickedness, and the wickedness of your wives, which they
have committed in the land of Judah, and in the streets of Jerusalem?
10 They are not humbled *even* unto this day, neither have they feared, nor
walked in my law, nor in my statutes, that I set before you and before
your fathers.

7 Why is it then that these in Egypt continue in the same
8 ways, which must bring upon them the same judgments?
9 Is it because they have forgotten their former sin and its
10 consequences that there is now no humbling, no fear, no
turning to the law and statutes of the Lord?

(*c*) 11-14. Judgment pronounced.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold,
12 I will set my face against you for evil, and to cut off all Judah. And I
will take the remnant of Judah, that have set their faces to go into
the land of Egypt to sojourn there, and they shall all be consumed,
and fall in the land of Egypt; they shall *even* be consumed by the
sword *and* by the famine: they shall die, from the least even unto the
greatest, by the sword and by the famine: and they shall be an execration,
13 *and* an astonishment, and a curse, and a reproach. For I will punish
them that dwell in the land of Egypt, as I have punished Jerusalem,
14 by the sword, by the famine, and by the pestilence: So that none of the
remnant of Judah, which are gone into the land of Egypt to sojourn
there, shall escape or remain, that they should return into the land
of Judah, to the which they have a desire to return to dwell there:
for none shall return but such as shall escape.

11 Therefore this remnant of Judah in Egypt shall perish
12 there. Their miseries and final fate will be such as to
13 cause astonishment; as Jerusalem was punished so will
14 they be. None of them will return to Judah, as they
desire to do, except those who from among them will
take warning and flee from Egypt back to their own
land.

THE JEWS, MEN AND WOMEN, TO JEREMIAH.

15 Then all the men which knew that their wives had burned incense
unto other gods, and all the women that stood by, a great multitude,
even all the people that dwelt in the land of Egypt, in Pathros, ans-
16 wered Jeremiah, saying, *As for* the word that thou hast spoken unto
17 us in the name of the LORD, we will not hearken unto thee. But we
will certainly do whatsoever thing goeth forth out of our own mouth,
to burn incense unto the queen of heaven, and to pour out drink offer-
ings unto her, as we have done, we, and our fathers, our kings, and
our princes, in the cities of Judah, and in the streets of Jerusalem:
for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

15 On an occasion when there was a great gathering of the Jews in Egypt, including many from Upper Egypt, they replied to Jeremiah, justifying their idolatry. The women were especially zealous in idol worship and their 16 husbands condoned or approved this. All together they asserted their determination to pay no attention to the 17 word of the Lord. They had vowed to worship the queen of heaven, and would keep their vow; they and their fathers and rulers had worshipped her in Jerusalem, 18 and then all went well with them, but since they had ceased their offerings to her all had gone ill with them.

The women to Jeremiah.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her without our men?

19 The women ask Jeremiah whether he thinks that when they made cakes in honour of the queen of heaven and worshipped her they did it without the approval of their husbands? On the contrary they could assure him that their husbands gave their consent (Num. 30. 6-7).

Jeremiah to the men and women.

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,
21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and
22 came it *not* into his mind? So that the Lord could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonish-
23 ment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

20 Jeremiah replies to this answer, which was contrary 21 to fact in stating that things had gone well with them in 22 Jerusalem, by showing them that it was just because they 23 and their fathers and rulers had worshipped idols and committed all the abominations of the heathen that the Lord had been obliged to bring upon them the desolating judgments under which they were then suffering.

Jeremiah further to the people.

24 Moreover Jeremiah said unto all the people, and to all the women,
Hear the word of the LORD, all Judah that *are* in the land of Egypt:
25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your
wives have both spoken with your mouths, and fulfilled with your
hand, saying, We will surely perform our vows that we have vowed,
to burn incense to the queen of heaven, and to pour out drink offerings
unto her: ye will surely accomplish your vows, and surely perform
26 your vows. Therefore hear ye the word of the LORD, all Judah that dwell
in the land of Egypt; Behold, I have sworn by my great name, saith
the LORD, that my name shall no more be named in the mouth of any
man of Judah in all the land of Egypt, saying, The Lord GOD liveth.
27 Behold, I will watch over them for evil, and not for good: and all
the men of Judah that *are* in the land of Egypt shall be consumed by
the sword and by the famine, until there be an end of them.

24 You men and your wives have said that you will keep
25 your vows to worship the queen of heaven, you say that
you are bound by them; therefore the Lord has sworn
by His own Name and will keep it—none of you will come
26 to repentance, but you will do as you have said and
27 you will die in your sins.

A remnant to escape.

28 Yet a small number that escape the sword shall return out of the
land of Egypt into the land of Judah, and all the remnant of Judah,
that are gone into the land of Egypt to sojourn there, shall know whose
words shall stand, mine, or their's.

28 Yet a small number shall escape (v. 14) and return to
the land of Judah and it shall be seen whose word was true,
that of the Lord or that of those who rejected Him.

A sign given.

29 And this *shall be* a sign unto you, saith the LORD, that I will punish
you in this place, that ye may know that my words shall surely stand
30 against you for evil: Thus saith the LORD; Behold, I will give Pharaoh-
hophra king of Egypt into the hand of his enemies, and into the hand of
them that seek his life; as I gave Zedekiah king of Judah into the hand
of Nebuchadrezzar king of Babylon, his enemy, and that sought
his life.

29 The Lord gave a sign by which they might know that
He would punish the Jews in Egypt as He had said.
30 As the Lord had given Zedekiah into the hands of Nebu-
chadnezzar, so He would give Pharaoh-hophra, the proud,
powerful king of Egypt into the hand of the enemies who
sought his life. Sixteen years after the destruction of
Jerusalem, Pharaoh-hophra, who had had a successful
career and boasted that no god could overthrow him, was
dethroned by Amasis, and was strangled by some of his
own former subjects.

PART V.—E.

CHAPTER 45.

Baruch

CH. 45

JEREMIAH TO BARUCH.

1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

1 The history returns to the fourth year of Jehoiakim, to the time when Baruch wrote out from dictation the prophecies of Jeremiah, which king Jehoiakim then burnt. What follows is inserted here because Baruch was with Jeremiah, his companion in all these experiences in Egypt. Baruch belonged to a family which had been influential in Judah. His brother Seraiah had been a chamberlain in attendance on King Zedekiah (51. 59).

THE LORD TO BARUCH.

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

BARUCH'S COMPLAINT.

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

THE LORD'S RESPONSE.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, *that*
which I have built will I break down, and that which I have planted I
5 will pluck up, even this whole land. And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

2 The Lord shows Baruch that deeply as he was sorrowing
3 over the judgments he had helped Jeremiah to make
4 known, the Lord Himself was even more profoundly affected, for that kingdom and testimony and people
5 which He had established and cared for, He Himself had now to destroy. Therefore Baruch, who had hoped for a successful career, must now, in communion with God and His purposes, abandon all such thoughts, for he is to see the fulfilment of those prophecies of judgment which he has written; nevertheless the Lord will watch over him personally and spare his life and wherever he may be the Lord will be with him to deliver him.

PART VI

CHAPTERS 46 TO 51

Prophecies Concerning Nations

SUMMARY OF PART VI.

CHAPTERS 46 TO 51.

Prophecies Concerning Nations

	CHAPS.	
A.	46.	Egypt.
B.	47.	Philistia.
C.	48.	Moab.
D.	49. 1-6.	Ammon.
E.	49. 7-22.	Edom.
F.	49. 23-27.	Syria.
G.	49. 28, 29.	Kedar.
H.	49. 30-33.	Hazor.
I.	49. 34-39.	Elam.
J.	50 and 51.	Babylon.

PART VI

CHAPTERS 46 TO 51.

Prophecies Concerning Nations

CH.

46 THE LORD TO JEREMIAH. INTRODUCTION.

1 The word of the LORD which came to Jeremiah the prophet against the Gentiles.

1 The prophets wrote by inspiration of the Holy Spirit, not only of Israel and Judah but also about the Gentile nations. The word "against" should be "concerning" (R.V., and 49. 1). The nations that are subjects of prophecy are:

ISAIAH.—Babylon, Philistia, Moab, Syria, Ethiopia, Egypt, (Babylon) Edom, Arabia, Tyre, the Earth (13-24);

JEREMIAH.—Egypt, Philistia, Moab, Ammon, Edom, Syria, Kedar and Hazor, Elam, Babylon (46-51);

EZEKIEL.—Ammon, Moab, Edom, Philistia, Tyre, Egypt, (Assyria) Edom, Gog and Magog (25-32, 35, 38-39);

DANIEL.—Babylon, Media and Persia, Greece, Fourth Beast, North and South (2, 4-5, 7-8, 10-11);

JOEL.—Tyre and Sidon, Philistia, the nations (3).

AMOS.—Syria, Philistia, Tyre, Edom, Ammon, Moab (1-2).

OBADIAH.—Edom.

JONAH.—Nineveh.

MICAH.—Many nations, Assyria (4. 11-13; 5. 4-6).

NAHUM.—Nineveh.

ZEPHANIAH.—Philistia, Moab, Ammon, Ethiopia, Assyria, Nineveh (2).

HAGGAI.—Kingdoms (2. 20-22).

ZECHARIAH.—Nations, many people, Syria, Hamath, Tyre, Zidon, Philistia, Greece, all nations (2. 11; 8. 22-23; 9. 1-8,13; 14. 2-3, 12-19.).

The dealings of God with the nations are revealed, their departure from Him and turning to idols and sin, and the judgments that must come upon them in consequence, also God's love and care for them and their ultimate salvation.

Their connection with spiritual powers and with Satan is shown. The Prince of the kingdom of Persia withstood Daniel's prayers (Dan. 10. 13), but Michael is the Prince of Israel (Dan. 10. 13 and 21). Christ teaches the same, not denying the Devil's claim (Luke 4. 5-6), speaking of Satan's kingdom (Matt. 12. 26), and of the power of the enemy (Luke 10. 18-19), calling Satan the prince of this world (John 12. 31; 14. 30; 16. 11). The apostle Paul describes the Gospel as being the means of turning the Gentiles from "the power of Satan unto God" (Acts 26. 18) and (2 Cor. 4. 3-4) says that it is Satan as the "god of this world" who blinds men's minds to it (and see Eph. 6. 12).

What is said of the nations is also used in that spiritual, typical sense which pervades the whole of Scripture. An example is found in Rev. 11. 8, "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

In accordance with the general plan of the book of the prophet Jeremiah the prophecies relating to the Gentile nations, and often addressed to them, though given at different times, are collected together in this part of the book as having all to do with the same subject.

The prophecies in this book relate to ten nations and are arranged so that Egypt comes first and Babylon closes the series and between these two great powers come the smaller nations which, geographically also, lay between them.

PART VI.—A.

CHAPTER 46.

Egypt

First Prophecy. (2-12)

THE LORD THROUGH JEREMIAH. THE BATTLE OF CARCHEMISH.

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

2 Egypt had dominated the countries as far as the Euphrates. The kingdom of Judah was altogether subject to her. Four years before this, king Josiah had lost his life in opposing Pharaoh-necho, who then deposed the king Jehoahaz whom the Jews put on the throne as successor to Josiah, and replaced him by Jehoiakim and imposed a heavy war indemnity on Judah (2 Chron. 35. 20 to 36. 4). But at the battle of Carchemish on the Euphrates the Egyptians, who seemed to be about to establish their supremacy in their long struggle with Assyria, met Nebuchadnezzar, then in the first year of his reign, and he inflicted on them a defeat so crushing that they never fully recovered from it.

TO THE EGYPTIANS. PREPARATION FOR BATTLE.

3 Order ye the buckler and shield,
And draw near to battle.
4 Harness the horses; and get up, ye horsemen,
And stand forth with *your* helmets;
Furbish the spears,
And put on the brigandines.

3 Arrange your defences, the shields, small and large,
4 advance. Harness the horses to the chariots, and let the horsemen mount, come forward with helmet and sharpened spear, put on your armour.

The attack repulsed.

5 Wherefore have I seen them dismayed *and* turned away back?
And their mighty ones are beaten down,
And are fled apace, and look not back:
For fear *was* round about, saith the LORD.
6 Let not the swift flee away,
Nor the mighty man escape;
They shall stumble, and fall toward the north by the river Euphrates.

5 But the assailants are repulsed and routed! Their officers are either killed or are in full flight, panic has
6 seized them. They fly in vain, their strength avails nothing, for there in the far north the Euphrates will vanquish them.

The Nile and the Euphrates.

Egypt's advance.

7 Who *is* this *that* cometh up as a flood,
Whose waters are moved as the rivers?
8 Egypt riseth up like a flood,
And *his* waters are moved like the rivers;

7 Like the overflowing Nile, Egypt has swept over the
8 countries.

Egypt speaks.

And he saith, I will go up, *and* will cover the earth;
I will destroy the city and the inhabitants thereof.

I will inundate town and country, I will sweep away all the people.

Egypt checked.

9 Come up, ye horses;
And rage, ye chariots;
And let the mighty men come forth;
The Ethiopians and the Libyans, that handle the shield;
And the Lydians, that handle *and* bend the bow.
10 For this *is* the day of the Lord GOD of hosts,
A day of vengeance, that he may avenge him of his adversaries:
And the sword shall devour, and it shall be satiate and made drunk with their blood:
For the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

9 It is a river of horses and of chariots and of men, they come from Cush and Phut and Lud, armed with shield
10 and bow. This day of battle is a foreshadowing of the great Day of the Lord that is to come at the end, for even now the Lord is using the devouring sword for judgment on those who have set themselves against Him. The Euphrates (Assyria) will prevail over the Nile (Egypt).

THE WOUNDED.

11 Go up into Gilead, and take balm,
O virgin, the daughter of Egypt:
In vain shalt thou use many medicines;
For thou shalt not be cured.

11 (8. 22). You compassionate women of Egypt, collect medicaments for the wounded men returning, but Egypt shall not recover from this blow.

THE REPORT.

12 The nations have heard of thy shame,
And thy cry hath filled the land:
For the mighty man hath stumbled against the mighty,
And they are fallen both together.

12 The news of Egypt's defeat has lowered her reputation in all the surrounding countries. From end to end of Egypt itself this defeat is spoken of. There were such blunders in the conduct of the campaign that some parts of their armies destroyed other parts.

Egypt. Second Prophecy (13-28).

THE LORD TO JEREMIAH. INVASION OF EGYPT.

13 The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

13 This is a later prophecy. In the former one the defeat of Egypt's attempted invasion of Assyria at the Euphrates is described. Now a successful attack on Egypt by Nebuchadnezzar is foretold (43. 8-12).

EGYPT'S DEFENCES BROKEN DOWN.

14 Declare ye in Egypt, and publish in Migdol,
And publish in Noph and in Tahpanhes:
Say ye, Stand fast, and prepare thee;
For the sword shall devour round about thee.
15 Why are thy valiant *men* swept away?
They stood not, because the LORD did drive them.

14 Make it known in Egypt, in the frontier fortresses of Migdol and Tahpanhes and in Memphis the capital. Prepare for defence against the armed forces that approach.
15 The defenders cannot stand, the Lord is against them.

SOLDIERS SPEAK AMONG THEMSELVES.

16 He made many to fall,
Yea, one fell upon another: and they said,
Arise, and let us go again to our own people,
And to the land of our nativity,
From the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise;
He hath passed the time appointed.

16 As they realize defeat the soldiers begin to say, Let
17 us escape each one to his own home. Pharaoh's power is gone he has missed his opportunity.

The Lord speaks through Jeremiah.

18 *As* I live, saith the King, whose name *is* the Lord of hosts,
Surely as Tabor *is* among the mountains,
And as Carmel by the sea, *so* shall he come.
19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity:
For Noph shall be waste and desolate without an inhabitant.
20 Egypt *is like* a very fair heifer,
But destruction cometh; it cometh out of the north.
21 Also her hired men *are* in the midst of her like fatted bullocks;
For they also are turned back, *and* are fled away together:
They did not stand, because the day of their calamity was come upon them,
And the time of their visitation.
22 The voice thereof shall go like a serpent;
For they shall march with an army,
And come against her with axes, as hewers of wood.
23 They shall cut down her forest, saith the Lord,
Though it cannot be searched;
Because they are more than the grasshoppers,
And *are* innumerable.
24 The daughter of Egypt shall be confounded;
She shall be delivered into the hand of the people of the north.
25 The Lord of hosts, the God of Israel, saith;
Behold, I will punish the multitude of No,
And Pharaoh, and Egypt, with their gods, and their kings;
Even Pharaoh, and *all* them that trust in him:
26 And I will deliver them into the hand of those that seek their lives,
And into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants:

18 The Lord of hosts declares—as Tabor dominates the mountains and Carmel commands the sea, so shall
19 Nebuchadnezzar come to conquer. The homes of Egypt must be broken up and the families be scattered in
20 captivity, for their dwellings in Memphis shall be desolate. Egypt is like a beautiful heifer but the gadfly
21 from the north shall sting her; also her mercenaries are like well-fed cattle but they also flee, for their evil
22 day has come. Like the rustling of a serpent disappearing
23 through the grass, so they vanish as the army advances like innumerable woodmen before whom the forest
24 falls. The helpless people of Egypt fall into the hands of
25 the northern invaders. The Lord will punish Amon

26 and all his worshippers in Thebes, the gods and the kings who trust in them, all shall come under the power of Babylon.

RESTORATION.

And afterward it shall be inhabited, as in the days of old,
Saith the LORD.

After these judgments shall come restoration. This brief statement is amplified in Isa. 19. 18-25 and Ezek. 29. 13-16, and (as with the promises of restoration to Israel) has had a partial fulfilment, but still awaits its complete accomplishment. Egypt has been preserved as a kingdom when others have disappeared, but has been subject at the same time to the control of other powers.

THE LORD TO ISRAEL. ENCOURAGEMENT.

27 But fear not thou, O my servant Jacob,
And be not dismayed, O Israel:
For, behold, I will save thee from afar off,
And thy seed from the land of their captivity;
And Jacob shall return, and be in rest and at ease,
And none shall make *him* afraid.
28 Fear thou not, O Jacob my servant, saith the LORD:
For I *am* with thee;
For I will make a full end of all the nations whither I have driven thee:
But I will not make a full end of thee,
But correct thee in measure;
Yet will I not leave thee wholly unpunished.

27 Israel in captivity encouraged by a double "Fear not"
28 to trust in the Lord who will certainly bring them and their children back to their own land and will preserve them when others disappear and will limit the measure of punishment that must first fall upon them.

It has already been seen that Egypt is used in Scripture in a spiritual and typical sense (see note to 42. 19-22). The conflict between Egypt and Assyria is also made use of in a similar way, to impart spiritual instruction. Assyria and Egypt, lying respectively north and south of Canaan were both oppressors of Israel, but were also opponents the one of the other. Egypt, representing spiritually the world of sense, the gross, sensual world, is the land or principle in which Israel was originally held in bondage. Assyria is the world of mind or intellect, the religious, political world. Egypt is of the race of Ham, Assyria of Shem. The conflict begins to be described in Gen. 14, where a league of northern, Semitic

kings from the Assyrian lands subdued for a time southern Hamitic kings in the land "like the land of Egypt," putting down grossly wicked powers, such as the Rephidim or giants, and the Sodomites, as the intellectual, moral world often deals with and curbs monstrous, flagrant forms of evil. The struggle described throughout the later Scriptures has always its spiritual significance.

Joseph in Egypt and Daniel in Babylon exhibit the capacity of the man of faith to walk in communion with God and be a witness for Him in any period and in any circumstances. Joseph's temptation in Egypt was fleshly; Daniel's in Babylon, religious.

PART VI.—B.

CHAPTER 47.

Philistia

CH.

47 THE LORD TO JEREMIAH ABOUT THE PHILISTINES.

1 The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

1 While Gaza was still standing and Pharaoh-necho had not yet subdued the countries between Egypt and the Euphrates, the Lord spoke to Jeremiah concerning the Philistines.

PHILISTIA TO BE INVADED FROM THE NORTH.

2 Thus saith the LORD;
Behold, waters rise up out of the north,
And shall be an overflowing flood,
And shall overflow the land, and all that is therein;
The city, and them that dwell therein:
Then the men shall cry,
And all the inhabitants of the land shall howl.
3 At the noise of the stamping of the hoofs of his strong *horses*,
At the rushing of his chariots, *and at* the rumbling of his wheels,
The fathers shall not look back to *their* children for feebleness of hands;
4 Because of the day that cometh to spoil all the Philistines,

2 Although it appeared in the country of the Philistines, bordering the sea, between powerful Egypt in the south and Judah on the north and east, that danger was likely to come to it from aggressive Egypt, yet the Lord revealed to Jeremiah that it was northern Assyria that was chiefly to be feared. When Pharaoh-necho subdued the countries between Egypt and Euphrates, slew king Josiah in battle and captured Gaza, it looked as though Jeremiah had been mistaken. Yet he persisted that the word of the Lord showed him northern armies inundating the country, overwhelming the cities, so that the people 3 would cry aloud for distress. Stamping horses' hoofs, rushing, rumbling chariot wheels would so suddenly sweep down upon them that not even the thought of helpless children left behind would stem the wild flight of the 4 people. The day would come when the Philistines' gathered spoil would be taken from them.

PHILISTIA'S ALLIES.

And to cut off from Tyrus and Zidon every helper that remaineth:

Tyre and Zidon and the Phoenician coast had intimate relations with the cities of the Philistines further south on the same coast. The weakening of Philistia deprived Tyre of a natural helper and isolated her when, later, Nebuchadnezzar so long besieged her.

PHILISTIA TO BE SPOILED.

For the LORD will spoil the Philistines,
The remnant of the country of Caphtor.
5 Baldness is come upon Gaza;
Ashkelon is cut off *with* the remnant of their valley:
How long wilt thou cut thyself?

The Philistines came from Caphtor, perhaps Crete (Gen. 10. 14; 1 Chron. 1. 12), and gave the name of
5 Palestine to their new country. Now their well-known cities, as Gaza and Ashkelon, personified, shave the head and cut themselves in sign of mourning. For how long will the mourning be?

APPEAL FOR MERCY.

6 O thou sword of the LORD, how long *will it be* ere thou be quiet?
Put up thyself into thy scabbard, rest, and be still.

6 One of the angelic watchers answers the question with another. How long will the judgments continue? You executors of God's judgments, cease now, it is enough.

REPLY.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon,
And against the sea shore? there hath he appointed it.

7 Another replies, It cannot be so yet, for the Lord's appointed judgment on that coast must first be fulfilled. Typically considered, Philistia, lying between Israel and Egypt, represents the world, as Egypt does, but modified by association with Israel and affecting Israel more because of being nearer. There was constant conflict between the sensuous yet cruel worship of the Philistines and the revelation in Israel of the true God and His holy law. The relations of different men in Israel with the Philistines are full of typical meaning and abiding spiritual doctrine as Samson, Eli, Samuel, Saul, David. In the history of Samson an Israelite is seen in whom the Holy

Spirit wrought mightily to the overcoming of the Philistines, or fleshly lusts, but who, yielding, became the blinded slave when he might have been the victorious seer (Judg. 16). Under the weak rule of Eli the Philistines for a time possessed the ark (1 Sam. 4-6), but that, which represented the presence of God among His people and was power and blessing to them, proved a source of judgment among the Philistines. Their idol Dagon was broken before it and they themselves were not able to endure its presence. Samuel, undaunted by the ruin the Philistines had wrought, founded the kingdom of Israel on strong foundation stones of repentance and faith (1 Sam. 7). Saul, for all his valour, perished at the hand of the Philistines, but David turned defeat into victory when he taught Israel to compare huge Goliath of Gath, not with themselves but with the Living God (1 Sam. 17. 26). David not only defeated Philistines, typifying the victory of the saint over the flesh, but converted them and thus carried the type beyond a representation of personal experience, into the region of prophecy, foretelling Christ and His drawing all men to Him. David's bodyguard consisted of Cherethites and Pelethites, who were Philistines, and when most of Israel forsook him, these all and the Gittites, natives of Gath, remained true to him (2 Sam. 15. 18-22).

PART VI.—C.

CHAPTER 48.

Moab

CH.
48

CONCERNING MOAB.

1 Against Moab thus saith the LORD of hosts, the God of Israel;

1 The Lord of hosts is also the God of Israel, but this does not limit Him to Israel. His revelation of Himself as the God of Israel is a revelation which is designed to make Him known to all peoples. So here He speaks about Moab.

MOAB TO BE SPOILED.

Woe unto Nebo! for it is spoiled:
Kiriathaim is confounded *and* taken:
Misgab is confounded and dismayed.
2 *There shall be* no more praise of Moab:
In Heshbon they have devised evil against it;

The Moabitish towns of Nebo and Double-City (Kiria-
2 thaim) and the fortress (Misgab) shall be spoiled. Instead of speaking well of Moab, in her own city of Plot-House (Heshbon) they shall plot against her.

THE PLOTTERS SPEAK.

Come, and let us cut it off from *being* a nation.

Conspirators devise the destruction of their own nation.

THE SLAIN ARE DUMB, THE LIVING CRY.

Also thou shalt be cut down, O Madmen;
The sword shall pursue thee.
3 A voice of crying *shall be* from Horonaim,
Spoiling and great destruction.
4 Moab is destroyed;
Her little ones have caused a cry to be heard.
5 For in the going up of Luhith continual weeping shall go up;
For in the going down of Horonaim the enemies have heard a cry of destruction.

And thou, O Dumb-house (Madmen), shalt become
3 dumb, slain by the sword. Moab is destroyed. A cry
4 comes from Double-Caverntown (Hornoaim) and a cry

from Zoar (which Lot called "a little one", Gen. 19. 20). One band of weeping fugitives follows another up to Luhith, down to the depths of Cavern-town. The enemies hear the cry of those made desolate. The prophets made much use of those parts of Scripture which they possessed. They constantly refer to the books of the law and to the historical books. They also quote or refer to the prophecies of prophets who had preceded them or were contemporary with them. Similarly in the New Testament the Lord and the apostles use the Old Testament Scriptures, and the later New Testament writers make reference to other New Testament writers who wrote before them. Thus the whole of Scripture is bound together. This prophecy of Jeremiah about Moab provides several examples of this. Verse 5, see Isa. 15. 5; v. 28, Isa. 16. 2; vv. 29-33, Isa. 16. 6-10, 15. 5; v. 34, Isa. 15. 5; v. 36, Isa. 16. 11; v. 37, Isa. 15. 2; and vv. 43-44, Isa. 24. 17-18. There are also references to the book of Numbers, compare v. 45 with Num. 21. 28; and v. 46 with Num. 21. 29.

FLIGHT.

6 Flee, save your lives,
And be like the heath in the wilderness.
7 For because thou hast trusted in thy works and in thy treasures,
Thou shalt also be taken:
And Chemosh shall go forth into captivity
With his priests and his princes together.
8 And the spoiler shall come upon every city,
And no city shall escape:
The valley also shall perish, and the plain shall be destroyed,
As the LORD hath spoken.
9 Give wings unto Moab,
That it may flee and get away:
For the cities thereof shall be desolate,
Without any to dwell therein.

6 Do not resist but fly. You shall be like the desert
7 heath, parched when others are watered, because you have trusted in man and made flesh your arm (77. 5-6). Your god Chemosh did not save you from captivity to the Amorite (Num. 21. 29) nor enable you to withstand Israel (Judg. 11. 24) and now he will himself be carried into captivity (Isa. 46. 1-2) and his priests and princes
8 shall go with him. Not one of your cities and no part
9 of your country will escape. Give the people means of rapid flight, it is their only hope, if they flock to the cities they are lost.

To the executioner.

10 Cursed *be* he that doeth the work of the Lord deceitfully,
And cursed *be* he that keepeth back his sword from blood.

10 Those to whom this work of judgment is committed must not be slack in accomplishing it, it is the work of the Lord (40. 2-3).

Figure of wine.

11 Moab hath been at ease from his youth,
And he hath settled on his lees,
And hath not been emptied from vessel to vessel,
Neither hath he gone into captivity:
Therefore his taste remained in him,
And his scent is not changed.
12 Therefore, behold, the days come, saith the Lord,
That I will send unto him wanderers, that shall cause him to wander,
And shall empty his vessels, and break their bottles.
13 And Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Beth-el their confidence.

11 The people of Moab have had quiet times, they have not suffered distress and captivity as others. They are like wine that has stood undisturbed in jars and kept
12 its flavour and aroma. But the time is near when those will come who will tilt the jars and pour out the wine
13 and break the vessels. Then they will be ashamed of their faith in Chemosh as Israel was ashamed of having trusted in the golden calf in Bethel (1 Kings 12. 28-29).

The men of Moab speak.

14 How say ye, We *are* mighty and strong men for the war?

14 The men of Moab boast of their readiness for war.

The Lord replies.

15 Moab is spoiled, and gone up *out of* her cities,
And his chosen young men are gone down to the slaughter,
Saith the King, whose name *is* the Lord of hosts.
16 The calamity of Moab *is* near to come,
And his affliction hasteth fast.
17 All ye that are about him, bemoan him;

15 The King who is above all, the Lord of hosts, replies to this—Moab is spoiled, her cities are gone up to heaven in smoke, their mighty men are gone down to death.
16 The time of this calamity is very near, do not boast
17 but lament.

ENQUIRY OF MOAB'S ACQUAINTANCE.

And all ye that know his name, say,
How is the strong staff broken, *and* the beautiful rod?

All who know Moab ask how it is that this great sheep-master has the staff of his strength and the rod of his rule broken (2 Kings 3. 4; Psa. 23. 4).

TO THE DAUGHTER OF MOAB IN DIBON.

18 Thou daughter that dost inhabit Dibon,
Come down from *thy* glory, and sit in thirst;
For the spoiler of Moab shall come upon thee,
And he shall destroy thy strong holds.

18 The familes that lived in peace and plenty must come down to want and loss and insecurity.

In Dibon the Moabite stone was discovered which gave such important help towards deciphering the ancient languages.

ENQUIRY OF THE DAUGHTER OF MOAB IN AROER.

19 O inhabitant of Aroer, stand by the way, and espy;
Ask him that fleeth, and her that escapeth,
And say, What is done?

19 The women and children left behind (inhabitress of Aroer) when the men went to the war, watch the road leading through their town on the northern frontier of Moab, they see fugitives hastening along it, men and women, and ask "What has happened?"

REPLY OF THE FUGITIVES.

20 Moab is confounded; for it is broken down:
Howl and cry; tell ye it in Arnon, that Moab is spoiled,
21 And judgment is come upon the plain country;
Upon Holon, and upon Jahazah, and upon Mephaath,
22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab,
Far or near.

20 Moab is utterly defeated by the Babylonian armies, of
21-24 all the towns (enumerated) from the very north to the extreme south it is reported that they have been overthrown, and the country also is occupied.

THE LORD SPEAKS.

25 The horn of Moab is cut off,
And his arm is broken, saith the LORD.

25 Moab has no more strength, and can do nothing further.

Sins of Moab.

26 Make ye him drunken:
For he magnified *himself* against the Lord:
Moab also shall wallow in his vomit,
And he also shall be in derision.
27 For was not Israel a derision unto thee?
Was he found among thieves?
For since thou spakest of him, thou skippedst for joy.
28 O ye that dwell in Moab, leave the cities, and dwell in the rock,
And be like the dove *that* maketh her nest in the sides of the hole's mouth.
29 We have heard the pride of Moab, (he is exceeding proud)
His loftiness, and his arrogancy, and his pride,
And the haughtiness of his heart.
30 I know his wrath, saith the Lord;
But *it shall* not *be* so; his lies shall not so effect *it*.

26 Moab exalted himself against the Lord; he rejoiced
27 in the disasters of Israel; his haughty pride knew no
bounds, nor his wrath. He shall be disgraced as the
28 drunkard, for he derided Israel, who had taken nothing
29 from him. He will have to leave his cities and dwell in
30 caves (like his ancestor Lot, Gen. 19. 30). He shall gain
nothing by his lies.

The Lord's lamentation over Moab.

31 Therefore will I howl for Moab,
And I will cry out for all Moab;
Mine heart shall mourn for the men of Kir-heres.
32 O vine of Sibmah, I will weep for thee with the weeping of Jazer:
Thy plants are gone over the sea,
They reach *even* to the sea of Jazer:
The spoiler is fallen upon thy summer fruits and upon thy vintage.
33 And joy and gladness is taken from the plentiful field,
And from the land of Moab;
And I have caused wine to fail from the winepresses:
None shall tread with shouting; *their* shouting *shall be* no shouting.
34 From the cry of Heshbon *even* unto Elealeh,
And even unto Jahaz, have they uttered their voice,
From Zoar *even* unto Horonaim, *as* an heifer of three years old:
For the waters also of Nimrim shall be desolate.
35 Moreover I will cause to cease in Moab, saith the Lord,
Him that offereth in the high places,
And him that burneth incense to his gods.
36 Therefore mine heart shall sound for Moab like pipes,
And mine heart shall sound like pipes for the men of Kir-heres:
Because the riches *that* he hath gotten are perished.
37 For every head *shall be* bald, and every beard clipped:
Upon all the hands *shall be* cuttings, and upon the loins sackcloth.
38 *There shall be* lamentation generally upon all the housetops of Moab,
And in the streets thereof:
For I have broken Moab like a vessel wherein *is* no pleasure, saith the Lord.

31 The Lord sorrows over Moab and the men of Kir-heres.
32 He weeps for Jazer and with the same grief for Sibmah.
He who caused the vines to grow so luxuriantly there that
their shoots reached to the Dead Sea and were trans-
planted on the other side, had as great delight in them
33 as those who tended them and therefore shared the sorrow
of their destruction. He had taken pleasure in the
harvest and vintage joy of the Moabites and now it is with
grief that He has had to cause it all to cease. He is ac-
34 quainted with the particular sorrows of Heshbon, Elealeh,
Jahaz, Zoar, Horonaim, Eglath-Shelishiya and the fertile
35 valley of Nimrim. He is taking these measures in order
to put an end to the offering of worship to evil gods,
36 while He, the giver of harvest and all good gifts, is
rejected. In spite of all this His heart utters a mournful
dirge for Moab and the men of Kir-heres. He notes
37 how the prosperity they had built up by their labour in
the fields that He had blessed must vanish, and how,
instead of rejoicing, there would be all the marks of
mourning upon them, shaven heads and faces, hands
disfigured, and sackcloth for clothing. In the cities
38 too, on the houses (19. 13), and in the streets, everywhere
lamentation. The Lord had looked for that in Moab
which would have given Him joy, but found it not, and
now He has broken the useless vessel.

For the understanding of this passage compare the Gospels, where, at the close of His ministry, Jesus Christ, God manifest in the flesh, rejected by those He came to save, weeps over Jerusalem, while at the same time pronouncing the terrible and necessary judgments that were to come upon it (Luke 19. 41-44).

Lament of Moab's neighbours.

39 They shall howl, *saying*, How is it broken down!
How hath Moab turned the back with shame!
So shall Moab be a derision
And a dismaying to all them about him.

39 The nations round about exclaim, astonished that Moab should be so broken down, so covered with shame, to the mocking joy or apprehensive fears of all.

The Lord speaks.

40 For thus saith the Lord;
Behold, he shall fly as an eagle,
And shall spread his wings over Moab.

40 Behold! Nebuchadnezzar shall come with irresistible speed and power and Moab shall be overwhelmed.

The invasion described.

41 Kerioth is taken, and the strongholds are surprised,
And the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.
42 And Moab shall be destroyed from *being* a people,
Because he hath magnified *himself* against the Lord.

41 The speed of Nebuchadnezzar's advance takes all by surprise. Kerioth falls before anyone thought of it and the fortresses are taken unprepared. Panic seizes
42 the leaders and Moab is absorbed and ceases to be a nation because he set self before God.

Fear, pit, and snare.

43 Fear, and the pit, and the snare, *shall be* upon thee,
O inhabitant of Moab, saith the Lord.
44 He that fleeth from the fear shall fall into the pit;
And he that getteth up out of the pit shall be taken in the snare:
For I will bring upon it, *even* upon Moab,
The year of their visitation, saith the Lord.

43 The Lord through Jeremiah applies to Moab a prophecy
44 in Isaiah (Isa. 24. 17-18) spoken of the whole earth. The alliteration of the original may be imitated:

Terror and the Pit and the Trap
Turning from the Terror
They plunge into the Pit
And creeping from the Pit
Are taken in the Trap.

Captivity.

45 They that fled stood under the shadow of Heshbon because of the force:
But a fire shall come forth out of Heshbon,
And a flame from the midst of Sihon,
And shall devour the corner of Moab,
And the crown of the head of the tumultuous ones.
46 Woe be unto thee, O Moab!
The people of Chemosh perisheth:
For thy sons are taken captives, and thy daughters captives.

45 Helpless fugitives hoped to find shelter in Heshbon,
46 but Heshbon will be in the hands of the enemy and be a centre from which he will complete the subjugation of Moab and suppress the last efforts at resistance, as in former days it had served Sihon king of the Amorites when he subdued Moab (Num. 21. 27-29).

RESTORATION.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD.
Thus far *is* the judgment of Moab.

47 An assurance from the Lord that in sending Moab into captivity He had no other end in view than that for which He sent Israel and Judah into captivity, that is, to bring about their restoration. Nothing more is now said as to the judgment of Moab, the Lord will reveal His further purposes in due time.

Unlike the Egyptians the Moabites were of the race of Shem and were related to the Israelites. Moab was a son of Lot and his shameful birth followed on the destruction of Sodom (Gen. 19). Spiritually, the descendants of Lot exhibit the consequences of the character and course of Lot. He was a righteous man and experienced God's delivering power and was troubled by the conduct of the wicked (2 Peter 2. 6-8), but he acted under the influence of others rather than through direct communion with God. He "went with" Abram out of Ur (Gen. 12. 4-5) and into Egypt and out again (Gen. 13. 1). When faced with a definite choice he chose (Gen. 13) not from the standpoint of doing the will of God but of personal advantage. He and his descendants represent Christians who are chiefly influenced by their surroundings, and, though desiring to obey the Lord, will not do so if it involves loss to themselves. Moab might not be attacked by Israel (Deut. 2. 9). Before Israel was able to fight the giants and possess Canaan the Moabites had vanquished the monstrous Emim and were established in their land (Deut. 2. 9-11). Yet afterwards they yielded to the influence of the idolaters around them and although still retaining a knowledge of the true God (Num. 24), took advantage of their relationship to Israel to tempt them to sacrifice to idols, with disastrous consequences to both peoples (Num.

25; and see 2 Kings 3. 27). When David was in distress, persecuted by the king of Israel, he was able to put his aged parents into safe keeping with the king of Moab (1 Sam. 22. 3-4), he being himself, through Ruth, of Moabitish descent (Ruth 4. 17-22). This Moabitish woman, through her faith in the true God (Ruth 1. 16 and 2. 12) and faithful conduct towards Naomi is a type and foreshadowing of the Gentiles brought into the line of God's blessing through Christ (Matt. 1. 5). It was revealed to Daniel (Dan. 11. 41) that in troublous times to come Moab should be spared to become again a place of refuge for those in distress.

PART VI.—D.

CHAPTER 49. 1-6.

Ammon

CH.

49 THE LORD SPEAKS ABOUT THE AMMONITES.

1 Concerning the Ammonites, thus saith the LORD;

A QUESTION OF INHERITANCE.

Hath Israel no sons?
Hath he no heir?
Why *then* doth their king inherit Gad,
And his people dwell in his cities?

1 The tribe of Gad on the east side of Jordan was among the first to be carried into captivity. Tiglath-pileser took them away (2 Kings 15. 29; 1 Chron. 5. 26) before the northern kingdom of Israel generally was carried away by Shalmaneser (2 Kings 17. 3-6; 18. 9-12). In the country thus vacated the Ammonites had settled and now, as the time drew near for them to be dispossessed by Nebuchadnezzar the enquiry is made—Has the tribe of Gad no heirs that Moloch (the god of the Ammonites, the name signifies king) should inherit their land and Moloch's people live in the cities of Gad?

AMMON TO GO INTO CAPTIVITY.

2 Therefore, behold, the days come, saith the LORD,
That I will cause an alarm of war to be heard in Rabbah of the Ammonites;
And it shall be a desolate heap,
And her daughters shall be burned with fire:
Then shall Israel be heir unto them that were his heirs, saith the LORD.
3 Howl, O Heshbon, for Ai is spoiled: cry,
Ye daughters of Rabbah, gird you with sackcloth;
Lament, and run to and fro by the hedges;
For their king shall go into captivity,
And his priests and his princes together.

2 The day is near when the Ammonite royal city of Rabbah will be destroyed by war, and its surrounding villages burned: then Israel will inherit again that of

3 which the Ammonites had dispossessed him. Let the towns of the Ammonites lament in sackcloth, and the villages around Rabbah; the fences they have put up will not protect them. Moloch will go into captivity with his priests and his princes (as Chemosh and his priests and princes, 48. 7). This is quoted from the older prophecy of Amos (Amos 1. 15).

THE LORD'S QUESTION TO THE DAUGHTER OF AMMON.

4 Wherefore gloriest thou in the valleys,
Thy flowing valley, O backsliding daughter?
That trusted in her treasures,

4 Why do you families of the Ammonites who have forsaken the true God glory in the wealth of your valleys and trust in the treasures you have laid up in your homes?

THE DAUGHTER OF AMMON SPEAKS.

Saying, Who shall come unto me?

Saying, I am secure, no enemy can reach me.

THE LORD'S REPLY.

5 Behold, I will bring a fear upon thee,
Saith the Lord GOD of hosts,
From all those that be about thee;
And ye shall be driven out every man right forth;
And none shall gather up him that wandereth.

5 Your security will be turned to fear from every side. You must all go into captivity, each one straight away, without looking back and no one will gather together those that are scattered.

RESTORATION.

6 And afterward I will bring again the captivity of the children of Ammon,
Saith the LORD.

6 Yet a limit is placed on the captivity, the Lord will restore the children of Ammon.

Ammon and Moab were closely related, the children of Ammon being also children of Lot. The two nations had their times of victory while they retained some knowledge of the true God. Then they drove out the Amorites, descendants of Canaan and of Ham (Gen. 10. 16), slew the giants and possessed the land (Deut. 2. 19-21). They were not able, however, to retain all they had taken. Their half-hearted allegiance to the Lord,

weakened by the progress of idolatry among them, left them no match for the whole-hearted devotion to Satan of the Amorites, manifested in all forms of debasing idolatry, so that the "iniquity of the Amorites" was well known (Gen. 15. 16). The Amorites therefore later drove out Moab and Ammon from much that they had possessed, but when the children of Israel came there on their wilderness journey, in the second generation; after they had been purged from the idolatry they had brought out of Egypt, they utterly defeated the Amorites and possessed the land (Num. 21. 21-35). In the argument, in later days, between Jephthah and the king of Ammon as to the possession of those lands (Jud. 11) Jephthah's contention was that the inheritance was one which the Lord had given to His people Israel, that Ammon and Moab had proved their inability to hold it and were therefore in the wrong in claiming it. The spiritual children of Ammon, trying to serve two masters, God and Mammon, cannot possess the inheritance kept for those who wholly follow the Lord, who only are overcomers at the last. The Ammonites sank gradually into utter idolatry until they came to be identified with Moloch (1 Kings 11. 7) the ox-headed man whose hollow brazen image received in its outstretched hands, heated by the fire within, the little children of its worshippers. Primitive man is not an ignorant, degraded idolater. Man was created in the likeness of God and capable of communion with Him. It has taken ages of development in departure from God to bring men down to the depths that some have reached and the Gospel is only effectual for their salvation because there is still in them a capacity for restoration to that from which they have fallen. The relations of various Israelites with Ammon contain typical, spiritual meaning. Examples are Moses, Jephthah, Saul, David, Solomon and others of the kings, and Nehemiah.

PART VI.—E.

CHAPTER 49. 7-22.

Edom

THE LORD SPEAKS ABOUT EDOM.

7 Concerning Edom, thus saith the LORD of hosts;

7 Edom, the country of the descendants of Esau, is the name generally given to the nation of the children of Esau.

CALAMITY OF ESAU.

Is wisdom no more in Teman?
Is counsel perished from the prudent?
Is their wisdom vanished?
8 Flee ye, turn back, dwell deep, O inhabitants of Dedan;
For I will bring the calamity of Esau upon him,
The time *that* I will visit him.

Teman, a place in Edom taking its name from Teman a grandson of Esau and son of Eliphaz, the first of Job's three friends (Gen. 36. 10-11; Ezek. 25. 13), was noted for the wisdom and prudence of its founders. Have these
8 qualities ceased among them? The counsel now given by the Lord to Dedan, also representing Edom and connected with Teman (Isa. 21. 13-14; Ezek. 25. 13), is to turn and fly and hide, for the time of Esau's calamity is near.

COMPLETE SPOILATION OF ESAU.

9 If grapegatherers come to thee, would they not leave *some* gleaning grapes?
If thieves by night, they will destroy till they have enough.
10 But I have made Esau bare,
I have uncovered his secret places,
And he shall not be able to hide himself:
His seed is spoiled, and his brethren, and his neighbours,
And he *is* not.

9 Gleanings are left by the harvester, even thieves leave
10 what they do not want, but of Esau, his children, his brethren and his neighbours, nothing will be left. In this prophecy about Edom Jeremiah quotes from his contemporary Obadiah, a prophet who also saw the destruction

of Jerusalem; or, possibly, Obadiah quotes from Jeremiah. The passages common to both are:—Jer. 49. 14-16, Obad. 1-4; Jer. 49. 9-10, Obad. 5-6; Jer. 49. 7, Obad. 8-9.

Promise of Protection

11 Leave thy fatherless children,
I will preserve *them* alive;
And let thy widows trust in me.

11 Yet though the children must become fatherless and the wives widows, God will care for them, for "A father of the fatherless, and a judge of the widows, *is* God in his holy habitation" (Psa. 68. 5).

Judgment of Edom.

12 For thus saith the Lord;
Behold, they whose judgment *was* not to drink of the cup have assuredly drunken;
And *art* thou he *that* shall altogether go unpunished?
Thou shalt not go unpunished,
But thou shalt surely drink *of it*.
13 For I have sworn by myself, saith the Lord
That Bozrah shall become a desolation,
A reproach, a waste, and a curse;
And all the cities thereof shall be perpetual wastes.
14 I have heard a rumour from the Lord,
And an ambassador is sent unto the heathen, *saying*,
Gather ye together, and come against her,
And rise up to the battle.
15 For, lo, I will make thee small among the heathen,
And despised among men.
16 Thy terribleness hath deceived thee,
And the pride of thine heart,
O thou that dwellest in the clefts of the rock,
That holdest the height of the hill:
Though thou shouldest make thy nest as high as the eagle,
I will bring thee down from thence, saith the Lord.
17 Also Edom shall be a desolation:
Every one that goeth by it shall be astonished,
And shall hiss at all the plagues thereof.
18 As in the overthrow of Sodom and Gomorrah
And the neighbour *cities* thereof, saith the Lord,
No man shall abide there,
Neither shall a son of man dwell in it.

12 Referring to 25. 15-29 and especially to vv. 21 and 29,
13 Edom must drink of the cup of the wrath of God. Bozrah is here used to represent all the cities of Edom (Isa.
14 63. 1) which would become and remain waste. The Lord has sent His messengers, who will call all the families of the kingdoms of the earth, under Nebuchadnezzar, against
15 Edom (1. 15) and, compared with them, Edom will seem

16 a small adversary, one to be despised. Her high thoughts
of herself and her power had deceived her. The capital
city and chief fortress of Edom, Sela, or the rock, was
built among almost inaccessible, rocky mountains and
was itself built on and tunnelled and excavated into the
17 rock, yet it should fall. Passers through afterwards would
18 be astonished; it should become desolate, uninhabited.

THE VISION EXTENDED.

19 Behold, he shall come up like a lion from the swelling of Jordan
Against the habitation of the strong:
But I will suddenly make him run away from her:
And who *is* a chosen *man, that* I may appoint over her?
For who *is* like me?
And who will appoint me the time?
And who *is* that shepherd that will stand before me?

19 "Behold! as a lion he cometh up
From the pride of Jordan to the strong abode."

Behold Nebuchadnezzar, the Babylonian winged lion (v. 22; Dan, 7. 4), shall come up from his lair in the reedy jungle on the banks of Jordan, to Edom's stronghold (some would read, "to the evergreen pastures of Edom's flock").

"For in the twinkling of an eye I will make him run away from her."

So easy would be Nebuchadnezzar's conquest of Edom that it would be accomplished in the twinkling of an eye. No sooner would the land be invaded than the victory would be complete and Nebuchadnezzar dispatched to other service.

"But who is the chosen one whom I will appoint against her?
For who is like Me?
And who will call Me to account?
And who is that shepherd that can stand before Me?"

Questions asked by the Lord. The one whom He had chosen and appointed against Idumea was Nebuchadnezzar. But Israel refused to acknowledge Nebuchadnezzar as God's chosen instrument, His servant, to execute His judgments. It was a great part of Jeremiah's witness to reveal that the Lord had taken the kingdom from Israel and given it into the hands of this Gentile king. Judah's refusal to accept this brought about his

destruction. Therefore this appeal—who can call God to account, or resist His purpose? And it was only from the Lord that this man Nebuchadnezzar had the power to do all these things to which God had appointed him.

The counsel of the Lord as to Edom.

20 Therefore hear the counsel of the LORD, that he hath taken against
Edom;
And his purposes, that he hath purposed against the inhabitants of
Teman:
Surely the least of the flock shall draw them out:
Surely he shall make their habitations desolate with them.
21 The earth is moved at the noise of their fall,
At the cry the noise thereof was heard in the Red sea.
22 Behold, he shall come up and fly as the eagle,
And spread his wings over Bozrah:
And at that day shall the heart of the mighty men of Edom be as the
heart of a woman in her pangs.

20 Hear this which has been decreed by the Lord regarding Edom, what His purpose is concerning those reputed wise among them. Surely the weakest of Nebuchadnezzar's army will drag the Edomites out of their land and carry them captive. Idumea will cast out its inhabitants. The
21 noise of their fall will make the earth to tremble, the sound of their lament will reach to the Red Sea. Nebu-
22 chadnezzar shall come and overwhelm Bozrah, the chiefs of Edom will be helpless before him. These countries were subdued by Nebuchadnezzar five years after the fall of Jerusalem.

The history of Esau is used in a typical sense in the New Testament and applied spiritually to the Lord's people in the present dispensation. In Romans 9. 11-13 two quotations are given from the Old Testament. The Lord's reply to Rebecca's prayer is used, in which He told her that of the twins she should bear "the elder shall serve the younger" (Gen. 25. 23), and also the prophecy of Malachi when He said "I loved Jacob, and I hated Esau" (Mal. 1. 2-3); both are employed by Paul in teaching the doctrine of election. In Heb. 12. 15-17 the record of Esau's selling of his birthright (Gen. 25. 29-34; 27. 34-40) is shown to contain most important, practical instruction for all believers throughout this Gospel age as to the necessity of holiness of conduct in those that believe. The whole history of the relations between

Edom and Israel teaches what misery and loss come through hatred and quarrelling among brethren. The dissensions between Esau and Jacob in early days, when they lived in tents with their parents, were continued and developed into bitterest hatred between their descendants, each nation, Edom and Israel, injuring the other to the utmost of its opportunity. The whole forms a dark, warning background to the teaching of the New Testament as to the Church and its foundations in forgiveness and brotherly love. It is a parable, centuries long, of which that of the unmerciful servant in Matt. 18. 23-35 is an epitome, and the bright contrast to which is found in the Lord's word, "By this shall all *men* know that ye are my disciples, if ye have love one to another" (John 13. 35).

PART VI.—F.

CHAPTER 49. 23-27.

Syria

DAMASCUS.

23 Concerning Damascus.

23 This prophecy concerns Syria, of which Damascus was the chief town.

SYRIAN CITIES.

Hamath is confounded, and Arpad:
For they have heard evil tidings:
They are fainthearted;
There is sorrow on the sea; it cannot be quiet.

Hamath and Arpad, cities of Syria, had their own local gods and kings (2 Kings 18. 34 and 19. 13) but Sennacherib in attacking Hezekiah in Jerusalem boasted that these had not been able to save them out of his hands. Now again they are threatened and are anxiously disturbed like the waves of the sea that cannot rest.

THE CITY OF DAMASCUS.

24 Damascus is waxed feeble, *and* turneth herself to flee,
And fear hath seized on *her*:
Anguish and sorrows have taken her, as a woman in travail.
25 How is the city of praise not left,
The city of my joy!

24 The capital of Syria, the ancient and celebrated city of Damascus, has become weak, the people fly from it for fear, they are helpless in their bitter need. How utterly forsaken has this renowned city become, the citadel in which I rejoiced!

THE LORD SPEAKS OF DAMASCUS.

26 Therefore her young men shall fall in her streets,
And all the men of war shall be cut off in that day,
Saith the LORD of hosts.
27 And I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-hadad.

26 The result of this weakness and fear will be seen in that the young men of Damascus, who are her strength, will fall in her streets and her trained warriors will be cut off in the day when she is attacked by Nebuchadnezzar. This is an oracle of the Lord of hosts, who will cause
27 the defences of Damascus to fail and destroy her government. Ben-hadad was the official title of several kings of Syria.

As Philistia lay between Israel (Judah) and Egypt so Syria lay between Israel and Assyria and represents typically the intellectual, moral world, modified by contact with Israel, often affecting Israel and affected by her. It was the country from which Abram came and this was confessed when an Israelite presented his firstfruits to God; "A Syrian ready to perish was my father" (Deut. 26. 5). It is that natural man out of which the new man is called. In the history relating how Elisha healed Naaman the Syrian (2 Kings 5), the Lord Jesus saw and preached a revelation of God's saving mercies, that were to reach Gentiles as well as Israel. This truth, which He taught in the synagogue at Capernaum when He first spoke there after His return from Jerusalem, was rejected by His hearers, whom it filled with such jealous anger that they tried to take His life (Luke 4. 16-30), but it prevailed and is manifested now in the preaching of the Gospel in the whole world.

PART VI.—G.

CHAPTER 49. 28-29.

Kedar

CONCERNING KEDAR.

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite,

28 A prophecy about Kedar and also about the kingdoms of Hazor, but these latter to be spoken of later (v. 30). Kedar was a son of Ishmael (Gen. 25. 13) and these, his descendants, related to Israel, were a nomad people inhabiting the desert between Arabia and Babylon, east of Palestine. These also are to be subdued under Nebuchadnezzar. The spelling Nebuchadrezzar used here and elsewhere is the Babylonian form of the name.

THE LORD SPEAKS.

Thus saith the LORD;
Arise ye, go up to Kedar,
And spoil the men of the east.
29 Their tents and their flocks shall they take away:
They shall take to themselves their curtains,
And all their vessels, and their camels;

The Lord gives a command to the Assyrians to go to
29 Kedar and spoil these eastern Arab tribes. They were to take from them their tents and flocks, and to take possession of their curtains and vessels and camels.

BABYLONIAN BATTLE CRY.

And they shall cry unto them, Fear *is* on every side.

The Babylonian hosts were to shout as they attacked these Bedouin tent-dwellers "Fear is on every side." This expression is one found several times in the Book of Jeremiah—6. 25; 20. 3, 10; 46. 5, and here.

The spiritual, typical teaching connected with Ishmael is given in Gal. 4. 21-31, where Hagar and Sarah and their respective sons, Ishmael and Isaac, are used to represent the Law and the Gospel and to show how the latter supersedes the former, and believers are warned not to go back from Gospel to Law. "So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4. 31). Kedar is also used in a typical sense in the Old Testament, as in Psa. 120. 5 and Song of Sol. 1. 5.

PART VI.—H.

CHAPTER 49. 30-33.

Hazor

THE LORD TO THE INHABITANTS OF HAZOR.

30 Flee, get you far off,
Dwell deep, O ye inhabitants of Hazor, saith the LORD;
For Nebuchadrezzar king of Babylon hath taken counsel against you,
And hath conceived a purpose against you.

30 Hazor and its tributary kingdoms, mentioned v. 28, now receive more particularly a message from the Lord. Hazor was the head of the formidable confederation of the northern Canaanite nations (Josh. 11. 10) which fought Joshua by the little lake north of Galilee, the Waters of Merom, and, in spite of their enormous superiority in numbers and armament, were utterly and finally defeated by the sudden onrush of Israel, those warriors from the wilderness, hardened by their sojourn there and prepared to be the instrument for executing the judgment of God on the iniquitous peoples of Canaan and for taking possession of the inheritance promised to Abraham and to his seed (Josh. 11). Now, long afterwards, they are counselled to fly, to get far away, to hide, because Nebuchadnezzar king of Babylon has a far-reaching project in his mind which requires for its accomplishment the overrunning of their country and destruction of their independence.

THE LORD TO THE BABYLONIANS.

31 Arise, get you up unto the wealthy nation,
That dwelleth without care, saith the LORD,
Which have neither gates nor bars,
Which dwell alone.
32 And their camels shall be a booty,
And the multitude of their cattle a spoil:
And I will scatter into all winds them *that are* in the utmost corners;

31 The Lord, using the purpose of Nebuchadnezzar for accomplishing His own purpose, calls on him and his armies to march on Hazor and the surrounding regions in northern Palestine. They have long enjoyed peace and have neglected their defences and have no alliance with

32 others so that their wealth of camels and cattle will be an easy prey and they will not stand together to resist, but will be scattered to all points of the compass (9. 26). The correspondence between this prophecy, v. 31, and that of Ezek. 38. 11, shows that Jeremiah's prophecy here has reference not only to the coming invasion by Nebuchadnezzar, but, as is characteristic of the prophetic word, foretells a much later and greater event. In this instance the vision is carried forward to a time after the full restoration of Israel, when the hosts of Gog will fall upon them, but instead of finding an easy prey will meet their own complete destruction (Ezek. 38 and 39).

The Lord about Hazor.

And I will bring their calamity from all sides thereof, saith the Lord.
33 And Hazor shall be a dwelling for dragons,
And a desolation for ever:
There shall no man abide there,
Nor *any* son of man dwell in it.

As with Kedar so with Hazor, their calamity will break
33 upon them from all sides. Jackals shall wander through the ruins of desolate uninhabited Hazor.

PART VI.—I

CHAPTER 49. 34-39.

Elam

THE LORD THROUGH JEREMIAH ABOUT ELAM.

34 The word of the LORD that came to Jeremiah the prophet against
Elam in the beginning of the reign of Zedekiah king of Judah, saying,

34 This prophecy was given in the beginning of the reign of Zedekiah, so does not refer to 25. 25, which was spoken in the fourth year of Jehoiakim, but was given at the time described in chap. 27, and confirms the view that in 17. 1 the name Zedekiah should be read for Jehoiakim.

THE LORD FORETELLS THE SCATTERING OF ELAM.

35 Thus saith the LORD of hosts;
Behold, I will break the bow of Elam,
The chief of their might.
36 And upon Elam will I bring the four winds from the four quarters
of heaven,
And will scatter them toward all those winds;
And there shall be no nation whither the outcasts of Elam shall not
come.

35 Elam's strength (Gen. 49. 24) is to be broken. The
36 attack on Elam is to come from the four quarters of the earth and her scattering to be to all those quarters.

MEANS OF ELAM'S DISCOMFITURE.

37 For I will cause Elam to be dismayed before their enemies,
And before them that seek their life:
And I will bring evil upon them,
Even my fierce anger, saith the LORD;
And I will send the sword after them, till I have consumed them:

37 Dismay before their enemies. Evil through the anger of the Lord. Consuming by the sword.

A THRONE OF JUDGMENT.

38 And I will set my throne in Elam,
And will destroy from thence the king and the princes,
Saith the LORD.

38 The throne of Nebuchadnezzar, as God's servant, to be set up in Elam for judgment on her kings and princes. Not without reference to the final judgment-throne of God.

RESTORATION.

39 But it shall come to pass in the latter days,
That I will bring again the captivity of Elam,
Saith the LORD.

39 Elam, having passed through judgment, to be restored at the end.

In ancient days Elam took the lead in a confederacy of northern nations of the race of Shem to make war on the king of Sodom and his like-minded associates in Canaan. The Sodomites resented the restraining rule of the Elamites and rebelled against it. Then the king of Elam led all his allies through a victorious campaign in which they vanquished Sodom and Gomorrah and the iniquitous Amorites and were not afraid of the giants but smote them all, Rephaim, Zuzim, Emim, in combats which must have included many an heroic episode. Lot lived then in Sodom for the sake of gain and was carried away a prisoner among a company that he despised, by enemies who were of his own race. Abraham, the man of faith, rescued his brother Lot, the opportunist, and took from the Elamite league, though not for himself, the spoils they would have offered to their gods. All these events typify abiding truths. The indignant morality of Elam, who, however, had his own idols, and did not know the true God, gave him power to suppress Sodom, weakened by every fleshly lust, and the giants, that monstrous progeny the remembrance of whose violent and lustful deeds is preserved in heathen mythology. Half-hearted Lot, though he knew God, first fell before the seductions of Sodom's profitable trade, and then was bound a captive in the chains of Elam's intellectual infidelity. Abraham, believing God and walking with Him, had power superior to all these.

As Jeremiah had foretold, Elam came under Nebuchadnezzar's power (Dan. 8. 1-2), but afterwards, with Media and Persia, inherited his kingdom (Isa. 21. 2). Further and more lasting blessings are indicated in the New Testament (Acts 2. 9) where Elamites are especially mentioned among those who heard the wonderful works of God at Pentecost. And this calling of peoples of all nations into a sharing of the Life of God in Christ by the Gospel underlies these prophecies in the Old Testament "concerning the nations."

PART VI.—J.

CHAPTERS 50 AND 51.

Babylon

CH.

50 THE LORD THROUGH JEREMIAH ABOUT BABYLON AND CHALDEA.

1 The word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

1 Until now Nebuchadnezzar and Babylon have been spoken of as inflicting the judgments of God on many nations. Now comes a prophecy of judgment to fall on the kingdom of Babylon. The time of this prophecy is the fourth year of Zedekiah king of Judah (51. 59) when the power and glory of Babylon were at their height under Nebuchadnezzar.

IT IS DECLARED THAT BABYLON IS TAKEN.

2 Declare ye among the nations,
And publish, and set up a standard;
Publish, *and* conceal not:
Say, Babylon is taken,
Bel is confounded,
Merodach is broken in pieces;
Her idols are confounded,
Her images are broken in pieces.
3 For out of the north there cometh up a nation against her,
Which shall make her land desolate, and none shall dwell therein:
They shall remove, they shall depart, both man and beast.

2 A declaration to be publicly made among the nations that were being rapidly overcome by mighty Babylon, "Babylon is taken," Bel and Merodach, her gods, with 3 all her idols and images are destroyed. The nation of the Medes from the north, with Persians and Elamites, come against her and her land shall become desolate, uninhabited. "Set up a standard" (v. 2) at the beginning of this prophecy corresponds with "Lift ye up a banner" (Isa. 13. 1-2), in the beginning of Isaiah's prophecies about Babylon, and is only one of many correspondences, Jeremiah quoting or referring to Isaiah; so connecting the prophecy of Jeremiah with that of Isaiah. "Babylon is

taken" (v. 2) connects this prophecy with that in Rev. 18. 2, and with the two prophetic chapters of Rev. 17 and 18 about Babylon, from which it is evident that Jeremiah's account of the judgment of Babylon had only a partial fulfilment, even in the utter destruction which overtook that great city, and that it pointed beyond this to a great political-religious system which was to arise in a later age and of which the overthrow lies still in the future. In this prophecy future events are often spoken of as though they had already taken place.

Israel and Judah seek the Lord.

4 In those days, and in that time, saith the Lord,
The children of Israel shall come,
They and the children of Judah together,
Going and weeping: they shall go, and seek the Lord their God.
5 They shall ask the way to Zion with their faces thitherward,

4 At the time when Babylon shall fall a godly remnant
of Israel and Judah, repenting, will seek the Lord their
5 God and will set out on the way back to Zion.

The remnant speak.

Saying, Come, and let us join ourselves to the Lord in a perpetual
covenant *that* shall not be forgotten.

They are wholly determined to accept and keep the Lord's covenant.

The Lord's compassion on His people.

6 My people hath been lost sheep:
Their shepherds have caused them to go astray,
They have turned them away *on* the mountains:
They have gone from mountain to hill,
They have forgotten their resting place.
7 All that found them have devoured them:

6 The Lord's people have been lost sheep, led astray by
their shepherds to practice idolatry on the mountains
and hills so that they forgot the pasture from which
7 they came (Psa. 23. 2). All they met with on their way
into captivity did them hurt.

The adversaries speak.

And their adversaries said, We offend not,
Because they have sinned against the Lord, the habitation of justice,
Even the Lord, the hope of their fathers.

Their enemies justified themselves in despoiling them by saying that Israel had sinned against the Lord, Whose justice required that they should suffer for it. Their fathers had trusted in Him, but they had forsaken Him (40. 2-3).

THE LORD CALLS HIS PEOPLE OUT OF BABYLON.

8 Remove out of the midst of Babylon,
And go forth out of the land of the Chaldeans,
And be as the he goats before the flocks.

8 Reference back to Isa. 48. 20, forward to Rev. 18. 4. There was a time to leave Jerusalem (21. 9; see also Matt. 24. 15-18), now the time has come to leave Babylon and return to Jerusalem (Ezra 1. 1-5). A call goes out to the Lord's people in all Chaldea for leaders to lead His flock back to Zion.

THE LORD SPEAKS ABOUT BABYLON.

9 For, lo, I will raise and cause to come up against Babylon an assembly
of great nations from the north country:
And they shall set themselves in array against her; from thence she
shall be taken:
Their arrows *shall be* as of a mighty expert man;
None shall return in vain.
10 And Chaldea shall be a spoil:
All that spoil her shall be satisfied, saith the LORD.
11 Because ye were glad,
Because ye rejoiced, O ye destroyers of mine heritage,
Because ye are grown fat as the heifer at grass,
And bellow as bulls;
12 Your mother shall be sore confounded;
She that bare you shall be ashamed:
Behold, the hindermost of the nations
Shall be a wilderness, a dry land, and a desert.
13 Because of the wrath of the LORD it shall not be inhabited,
But it shall be wholly desolate:
Every one that goeth by Babylon shall be astonished,
And hiss at all her plagues.
14 Put yourselves in array against Babylon round about:
All ye that bend the bow, shoot at her,
Spare no arrows: for she hath sinned against the LORD.
15 Shout against her round about:
She hath given her hand:
Her foundations are fallen,
Her walls are thrown down:
For it *is* the vengeance of the LORD:
Take vengeance upon her;
As she hath done, do unto her.
16 Cut off the sower from Babylon,
And him that handleth the sickle in the time of harvest:
For fear of the oppressing sword they shall turn every one to his people,
And they shall flee every one to his own land.

9 Medes from the north and Persians and Elamites will converge on Babylon, their arrows will not miss the
10 mark. The spoil of Chaldea will be as much as the
11 spoilers can carry away, because the Chaldeans themselves had rejoiced in spoiling Judah, they had battened
12 on her spoils. This generation in its fall will make the former one, used to prosperity, to be ashamed at the change. The first has become the last, Chaldea is but a
13 wild, dry desert. The wrath of the Lord will turn its teeming population into desolation, its punishment will
14 be an astonishment to all who see it. Array your armies around Babylon, shoot, spare no ammunition, her sin is
15 not only against Israel but against the Lord. Shout round about her, she has yielded, her foundations have given way, her walls have fallen! This is the Lord's vengeance, therefore let those sent to execute it do so, treating
16 her as she has treated others (Rev. 18. 6). The fields will be forsaken, neither seed sown nor harvest reaped, each will fly to his own land for fear of the sword.

The Lord tells of forgiveness for Israel and Judah.

17 Israel *is* a scattered sheep;
The lions have driven *him* away:
First the king of Assyria hath devoured him;
And last this Nebuchadrezzar king of Babylon hath broken his bones.
18 Therefore thus saith the Lord of hosts, the God of Israel;
Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
19 And I will bring Israel again to his habitation,
And he shall feed on Carmel and Bashan,
And his soul shall be satisfied upon Mount Ephraim and Gilead.
20 In those days, and in that time, saith the Lord,
The iniquity of Israel shall be sought for, and *there shall be* none;
And the sins of Judah, and they shall not be found:
For I will pardon them whom I reserve.

17 Israel is like a sheep terrified by the lions. The first lion, Shalmanezer king of Assyria, carried the northern kingdom captive (2 Kings 17. 6) and the last, Nebuchad-
18 nezzar king of Babylon, has carried Judah captive. There-
19 fore the king of Babylon will be punished as was the king of Assyria, but Israel shall be restored to their own land and shall dwell again both on the west and east of
20 Jordan. "In those days, and in that time", the iniquity and sins of Israel and Judah will be put away altogether,

for the Lord will pardon the remnant that is left. This had a partial fulfilment in the return from the captivity, but the passage tells of a putting away of sin that is only effected on the ground of the atoning death of Christ, so that "those days" and "that time" refer further to the Gospel age when the Israel of God is forgiven through faith in Jesus Christ; and the ground on which it was possible for God in former ages to forgive sins is made known in the revelation of "the Lamb of God, which taketh away the sin of the world" (John 1. 29), so fulfilling all that which the sacrifices in former times foreshadowed.

The nations called against Babylon.

21 Go up against the land of Merathaim,
Even against it, and against the inhabitants of Pekod:
Waste and utterly destroy after them, saith the Lord,
And do according to all that I have commanded thee.
22 A sound of battle *is* in the land,
And of great destruction.
23 How is the hammer of the whole earth cut asunder and broken!
How is Babylon become a desolation among the nations!
24 I have laid a snare for thee, and thou art also taken, O Babylon,
And thou wast not aware:
Thou art found, and also caught,
Because thou hast striven against the Lord.
25 The Lord hath opened his armoury,
And hath brought forth the weapons of his indignation:
For this *is* the work of the Lord God of hosts in the land of the Chaldeans.
26 Come against her from the utmost border, open her storehouses:
Cast her up as heaps, and destroy her utterly:
Let nothing of her be left.
27 Slay all her bullocks;
Let them go down to the slaughter:
Woe unto them! for their day is come,
The time of their visitation.
28 The voice of them that flee and escape out of the land of Babylon,
To declare in Zion the vengeance of the Lord our God,
The vengeance of his temple.
29 Call together the archers against Babylon:
All ye that bend the bow, camp against it round about;
Let none thereof escape:
Recompense her according to her work;
According to all that she hath done, do unto her:
For she hath been proud against the Lord,
Against the Holy One of Israel.
30 Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day, saith the Lord.
31 Behold, I *am* against thee, *O thou* most proud, saith the Lord God of hosts:
For thy day is come,
The time *that* I will visit thee.

32 And the most proud shall stumble and fall,
And none shall raise him up:
And I will kindle a fire in his cities,
And it shall devour all round about him.

21 Merathaim or double rebellion, a name given to Baby-
lon; Pekod or visitation, another name given to Babylon
22 (see vv. 27 and 31); the visitation is the result of the
23 rebellion. Yet another name, "the hammer of the whole
24 earth", which is to be broken, Babylon is to be taken
25 by surprise. The Lord's armoury contains many weapons,
26 including the armies of the nations. Babylon is to be
27 utterly destroyed, her well-fed, rich men to be slaughtered.
28 Those that escape from Babylon will declare in Zion the
vengeance poured out on her for her destruction of the
29-32 temple of the Lord (51. 11). *v.* 29, Rev. 18. 6; v. 30, 49, 26.

ISRAEL'S REDEEMER.

33 Thus saith the LORD of hosts;
The children of Israel and the children of Judah *were* oppressed together:
And all that took them captives held them fast;
They refused to let them go.
34 Their Redeemer *is* strong;
The LORD of hosts *is* his name:
He shall throughly plead their cause,
That he may give rest to the land,
And disquiet the inhabitants of Babylon.

33 Israel and Judah were held fast by strong oppressors
34 who refused to let them go. Their Redeemer, the Lord of Hosts, is stronger. He redeemed them before from Egypt when Pharaoh refused to let them go (Exod. 3. 19-20), and now He will effectually undertake their cause and give them rest, while Babylon will suffer as did Egypt.

THE SAYING OF THE SWORD.

35 A sword *is* upon the Chaldeans, saith the LORD,
And upon the inhabitants of Babylon,
And upon her princes, and upon her wise *men*.
36 A sword *is* upon the liars; and they shall dote:
A sword *is* upon her mighty men; and they shall be dismayed.
37 A sword *is* upon their horses, and upon their chariots,
And upon all the mingled people that *are* in the midst of her;
And they shall become as women:
A sword *is* upon her treasures; and they shall be robbed.

35-37 A sword, five times mentioned, is upon the enchanters and they shall become fools, upon the mighty and they shall become weak, upon the treasures and they shall vanish,

Capture of Babylon.

38 A drought *is* upon her waters;
And they shall be dried up:
For it *is* the land of graven images,
And they are mad upon *their* idols.

38 As in Isa. 21. 1-12 an indication was given by the Spirit as to the manner of the capture of Babylon, so here also, the diversion of the river making the way for the entrance of the troops of the enemy.

Desolation of Babylon.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*,
And the owls shall dwell therein:
And it shall be no more inhabited for ever;
Neither shall it be dwelt in from generation to generation.
40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the Lord;
So shall no man abide there,
Neither shall any son of man dwell therein.
41 Behold, a people shall come from the north, and a great nation,
And many kings shall be raised up from the coasts of the earth.
42 They shall hold the bow and the lance:
They *are* cruel, and will not shew mercy:
Their voice shall roar like the sea,
And they shall ride upon horses,
Every one put in array, like a man to the battle,
Against thee, O daughter of Babylon.
43 The king of Babylon hath heard the report of them, and his hands waxed feeble:
Anguish took hold of him, *and* pangs as of a woman in travail.

39 Wild beasts and owls are to replace the inhabitants of
40 Babylon. Its overthrow shall be as that of Sodom and
41 Gomorrah. A people from the north shall come armed
42 with bow and lance, merciless, a multitude, with horses, all in battle array against the daughter of Babylon.
43 At the very report of them the king of Babylon became powerless.

Repetition.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong:
But I will make them suddenly run away from her:
And who *is* a chosen *man*, *that* I may appoint over her?
For who *is* like me?
And who will appoint me the time?
And who *is* that shepherd that will stand before me?
45 Therefore hear ye the counsel of the Lord, that he hath taken against Babylon;
And his purposes, that he hath purposed against the land of the Chaldeans:
Surely the least of the flock shall draw them out:
Surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved,
And the cry is heard among the nations.

44-46 Repeated from 49. 19-21, but with "Babylon" substituted for "Edom" and "Chaldeans" for "Teman" and "nations" for "Red Sea." This repetition is to show that the judgments which Babylon executed upon the nations should be returned to and poured out upon her. The lion here is no longer Nebuchadnezzar but Cyrus (Isa. 44. 24 to 45. 6) or Darius (Dan. 5. 30-31). Jordan is mentioned to emphasize the connection of the two prophecies.

CH.

51 Strangers to destroy Babylon.

1 Thus saith the LORD;
Behold, I will raise up against Babylon,
And against them that dwell in the midst of them that rise up against me,
A destroying wind;
2 And will send unto Babylon fanners,
That shall fan her, and shall empty her land:
For in the day of trouble they shall be against her round about.
3 Against *him that* bendeth let the archer bend his bow,
And against *him that* lifteth himself up in his brigandine:
And spare ye not her young men;
Destroy ye utterly all her host.
4 Thus the slain shall fall in the land of the Chaldeans,
And *they that are* thrust through in her streets.

1 "They that dwell in the midst of them that rise up against me," or "that dwell in the midst of Lebkhamai"
2 *i.e.*, according to the Kabala Athbasch, "Chaldea". "Fanners" or "winnowers", by a play on the word also means "strangers" that shall winnow her; these shall plunder the land, they shall come in from all sides.
3 Do not give the archer time to bend his bow, nor the sol-
4 dier to put on his armour, do not spare the young men, destroy the whole army.

Israel not forsaken

5 For Israel *hath* not *been* forsaken, nor Judah of his God,
Of the LORD of hosts;
Though their land was filled with sin against the Holy One of Israel.
6 Flee out of the midst of Babylon, and deliver every man his soul:
Be not cut off in her iniquity;
For this *is* the time of the LORD's vengeance;
He will render unto her a recompence.

5 The God of Judah, the Lord of hosts, the Holy One of Israel has not forsaken Israel, though his land was

filled with sins against Him. The time of His vengeance on Babylon has come, therefore His people are called to flee out of her, each one to deliver his soul from the coming judgment (Rev. 18. 4).

THE LORD SPEAKS TO THE FAITHFUL REMNANT ABOUT BABYLON.

7 Babylon *hath been* a golden cup in the LORD's hand,
That made all the earth drunken:
The nations have drunken of her wine;
Therefore the nations are mad.
8 Babylon is suddenly fallen and destroyed:
Howl for her;
Take balm for her pain, if so be she may be healed.

This description of the intoxicating effect on the nations of Babylon's magnificence is quoted in Rev. 17. 4 and 2, and applied to the spiritual Babylon system of later days, and the fall of the Chaldean Babylon foretold here is used in Rev. 18. 2 to predict the fall of the last Babylon. Israel is told to see whether there could be any remedy for fallen Babylon.

THE FAITHFUL REMNANT OF ISRAEL SPEAKS.

9 We would have healed Babylon, but she is not healed:
Forsake her, and let us go every one into his own country:
For her judgment reacheth unto heaven,
And is lifted up *even* to the skies.
10 The LORD hath brought forth our righteousness:
Come, and let us declare in Zion the work of the LORD our God.

If it had been possible we would have helped in the restoration of Babylon but there is no remedy. We must go and leave her to judgment. The Lord has delivered us who have waited on Him, we will return to Zion and there declare His wonderful works.

THE LORD TO BABYLON.

11 Make bright the arrows; gather the shields:
The LORD hath raised up the spirit of the kings of the Medes:
For his device *is* against Babylon, to destroy it;
Because it *is* the vengeance of the LORD,
The vengeance of his temple.
12 Set up the standard upon the walls of Babylon,
Make the watch strong,
Set up the watchmen, prepare the ambushes:
For the LORD hath both devised and done that which he spake against the inhabitants of Babylon.
13 O thou that dwellest upon many waters,
Abundant in treasures,
Thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, *saying*,
Surely I will fill thee with men, as with caterpillers;
And they shall lift up a shout against thee

11 Prepare your defences, for the Lord has awakened in the mind of the Medes, especially in one of them, a project to destroy Babylon. This is the Lord's vengeance for His temple which Nebuchadnezzar destroyed
12 (50. 28). Make every preparation for defending the walls, for the Lord has both planned and will accomplish by means of the Medes and Persians what He has fore-
13 told against Babylon. Your river (Rev. 17. 1, 15) and your wealth will vanish, your boundless covetousness will
14 be checked. The Lord will suddenly fill the great city with the soldiers of the enemy as when a cloud of locusts settles on a field. Their shout within your walls will be your first notice that they are there.

THE LORD AND IDOLS.

15 He hath made the earth by his power,
He hath established the world by his wisdom,
And hath stretched out the heaven by his understanding.
16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens;
And he causeth the vapours to ascend from the ends of the earth:
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.
17 Every man is brutish by *his* knowledge;
Every founder is confounded by the graven image:
For his molten image *is* falsehood, and *there is* no breath in them.
18 They *are* vanity, the work of errors:
In the time of their visitation they shall perish.
19 The portion of Jacob *is* not like them;
For he *is* the former of all things:
And *Israel is* the rod of his inheritance;
The LORD of hosts *is* his name.

15-19 Repeated from 10. 12-16. This was the great testimony that Israel had to bear to the heathen, that God is the Creator and Sustainer of all things, and that images made by men are vanity and will perish. Now the truth of this witness is proved in the helpessness and destruction of all Babylon's idols.

THE LORD'S HAMMER.

20 Thou *art* my battle axe *and* weapons of war:
For with thee will I break in pieces the nations,
And with thee will I destroy kingdoms;
21 And with thee will I break in pieces the horse and his rider;
And with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman;
And with thee will I break in pieces old and young;
And with thee will I break in pieces the young man and the maid;
23 I will also break in pieces with thee the shepherd and his flock;
And with thee will I break in pieces the husbandman and his yoke of oxen;
And with thee will I break in pieces captains and rulers.
24 And I will render unto Babylon and to all the inhabitants of Chaldea
All their evil that they have done in Zion in your sight, saith the LORD.

20-24 Thou, Cyrus (vv. 11 and 28; Isa. 44. 27-45. 3) art the Lord's hammer, the instrument through which He will break Babylon to pieces. Ten times the expression "with thee" is used.

CAPTURE OF BABYLON.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD,
Which destroyest all the earth:
And I will stretch out mine hand upon thee, and roll thee down from the rocks,
And will make thee a burnt mountain.
26 And they shall not take of thee a stone for a corner, nor a stone for foundations;
But thou shalt be desolate for ever, saith the LORD.
27 Set ye up a standard in the land,
Blow the trumpet among the nations,
Prepare the nations against her,
Call together against her the kingdoms of Ararat, Minni, and Ashchenaz;
Appoint a captain against her;
Cause the horses to come up as the rough caterpillers.
28 Prepare against her the nations with the kings of the Medes,
The captains thereof, and all the rulers thereof, and all the land of his dominion.
29 And the land shall tremble and sorrow:
For every purpose of the LORD shall be performed against Babylon,
To make the land of Babylon a desolation without an inhabitant.
30 The mighty men of Babylon have forborn to fight,
They have remained in *their* holds:
Their might hath failed;
They became as women:
They have burned her dwelling places;
Her bars are broken.
31 One post shall run to meet another,
And one messenger to meet another,
To shew the king of Babylon that his city is taken at *one* end,
32 And that the passages are stopped,
And the reeds they have burned with fire,
And the men of war are affrighted.
33 For thus saith the LORD of hosts, the God of Israel;
The daughter of Babylon *is* like a threshing floor,
It is time to thresh her:
Yet a little while, and the time of her harvest shall come.

25 The destroying mountain, or power of Babylon to destroy the earth, is to be made into a burnt mountain, an extinct volcano. Nothing of it shall be left with

which to reconstruct it. The nations of Armenia are called to attack her. A satrap will lead their cavalry, numerous as locusts. All that the Lord has foretold against Babylon will surely be accomplished. Her defences will fail. Messengers will run to show the king of Babylon that his city has been taken at each end, that the enemy has occupied the passages by surprise, that the swamps around the city have been burnt. that panic has seized the defenders. Babylon is like a threshing floor and very soon the time for the threshing of her harvest will be here. Jeremiah (here) and Isaiah (Isa. 21) were shown in vision the drying up of the Euphrates by Cyrus, the drunken revels in Babylon, the night seizure of the great city, all of which Daniel saw actually accomplished (Dan. 5).

THE DAUGHTER OF ZION SPEAKS.

Nebuchadrezzar the king of Babylon hath devoured me,
He hath crushed me, he hath made me an empty vessel,
He hath swallowed me up like a dragon,
He hath filled his belly with my delicates,
He hath cast me out.
The violence done to me and to my flesh *be* upon Babylon,
Shall the inhabitant of Zion say;
And my blood upon the inhabitants of Chaldea,
Shall Jerusalem say.

The daughter of Zion (inhabitress) relates Nebuchadnezzar's violent treatment of her and now, she says, "May the violence done to me be upon Babylon" and "My blood be upon the heads of the Chaldeans".

THE LORD REPLIES.

Therefore thus saith the LORD;
Behold, I will plead thy cause, and take vengeance for thee;
And I will dry up her sea, and make her springs dry.
And Babylon shall become heaps, a dwelling place for dragons,
An astonishment, and an hissing, without an inhabitant.
They shall roar together like lions:
They shall yell as lions' whelps.
In their heat I will make their feasts,
And I will make them drunken, that they may rejoice,
And sleep a perpetual sleep, and not wake, saith the LORD.
I will bring them down like lambs to the slaughter,
Like rams with he goats.
How is Sheshach taken!
And how is the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!
The sea is come up upon Babylon:
She is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth *any* son of man pass thereby.
44 And I will punish Bel in Babylon,
And I will bring forth out of his mouth that which he hath swallowed up:
And the nations shall not flow together any more unto him:
Yea, the wall of Babylon shall fall.

36 The Lord undertakes to execute vengeance for Zion
37 and Jerusalem upon Babylon. That city shall become
38 heaps of ruins where jackals will prowl, a reproach and a
39 desolation. They shall be in the midst of drunken revels
40 when this destruction falls upon them. Sheshach (Babel,
41 25. 26) praised in all the world, will be taken by surprise,
the nations will be astonished at the fall of Babylon.
42 The sea of nations which Babylon ruled will now over-
43 whelm her. Chaldean cities will disappear. Their god
44 Bel will have to restore the vessels of the temple which
were used to honour him. Babylon will no longer be the
mart of the world; her wall, counted as impregnable,
will fall.

The Lord to Israel.

45 My people, go ye out of the midst of her,
And deliver ye every man his soul from the fierce anger of the Lord.
46 And lest your heart faint,
And ye fear for the rumour that shall be heard in the land;
A rumour shall both come *one* year,
And after that in *another* year *shall come* a rumour,
And violence in the land, ruler against ruler.
47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon:
And her whole land shall be confounded,
And all her slain shall fall in the midst of her.
48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon:
For the spoilers shall come unto her from the north, saith the Lord.
49 As Babylon *hath caused* the slain of Israel to fall,
So at Babylon shall fall the slain of all the earth.
50 Ye that have escaped the sword, go away, stand not still:
Remember the Lord afar off,
And let Jerusalem come into your mind.

45 The command (v. 6) to the Lord's people to flee from
46 Babylon is repeated (Rev. 18. 4). Do not be afraid of
the wars and rumours of wars around you, for the time
47 is coming when the Lord will judge Babylon and her
graven images, all Chaldea will be confounded, and
the slain will fall in the very streets of Babylon itself.
48 Heaven and earth will rejoice at the fall of Babylon (Rev.
18. 20). The nations from the north shall plunder her.

49 As she has slain so shall she be slain. You who have
50 been preserved through these troubles, leave now; in your distant exile remember the Lord and let thoughts of Jerusalem occupy your mind that you may return thither (Dan. 6. 10).

THE FAITHFUL REMNANT OF ISRAEL.

51 We are confounded, because we have heard reproach:
Shame hath covered our faces:
For strangers are come into the sanctuaries of the LORD's house.

51 We think indeed of Jerusalem, but the thought fills us with shame, for the holy place of the house of the Lord is defiled.

THE LORD REPLIES.

52 Wherefore, behold, the days come, saith the LORD,
That I will do judgment upon her graven images:
And through all her land the wounded shall groan.
53 Though Babylon should mount up to heaven,
And though she should fortify the height of her strength,
Yet from me shall spoilers come unto her, saith the LORD.
54 A sound of a cry *cometh* from Babylon,
And great destruction from the land of the Chaldeans:
55 Because the LORD hath spoiled Babylon,
And destroyed out of her the great voice;
When her waves do roar like great waters;
A noise of their voice is uttered:
56 Because the spoiler is come upon her,
Even upon Babylon,
And her mighty men are taken,
Every one of their bows is broken:
For the LORD God of recompences shall surely requite.
57 And I will make drunk her princes, and her wise *men*,
Her captains, and her rulers, and her mighty men:
And they shall sleep a perpetual sleep, and not wake,
Saith the King, whose name *is* the LORD of hosts.
58 Thus saith the LORD of hosts;
The broad walls of Babylon shall be utterly broken,
And her high gates shall be burned with fire;
And the people shall labour in vain,
And the folk in the fire, and they shall be weary.

52 The time of Babylon's judgment is near. She stands now in such strength that she seems to be unassailable
53 but the Lord has prepared those who will spoil her. The
54 cry of her great destruction is heard. The noise of her
55 busy city life has ceased, for she is spoiled; her enemies sweep over her like the roaring waves of the sea. Baby-
56 lon is plundered, her captains are prisoners, their strength is broken, for the God of Recompenses will surely recom-
57 pense. Babylon's rulers will never awake from the last drunken sleep of their night of revel, when the city will

58 be taken. Her massive walls will be no protection, her great gates were built in vain for they shall be burnt, the labour of the workmen on them will prove to have been only to provide fuel for the fire, they will have wearied themselves for vanity (Hab. 2-13).

Jeremiah to Seraiah.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this*
60 Seraiah *was* a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against
61 Babylon. And Jeremiah said to Seraiah, When thou comest to Baby-
62 lon, and shalt see, and shalt read all these words; Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be
63 desolate for ever. And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into
64 the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.

59 In the fourth year of king Zedekiah, before he rebelled against Nebuchadnezzar, the king of Judah went on a visit to the court at Babylon, accompanied by Seraiah, a brother of Baruch, who had charge of the preparation
60 of the rest camps at night on the journey. Jeremiah wrote in a book the prophecy about Babylon and entrusted
61 it to Seraiah, with the command, when he reached Babylon, to look and see all its might and glory and
62 then read this prophecy of destruction and to make a solemn declaration that the Lord had said He would
63 destroy Babylon, absolutely and for ever. Then he was
64 to tie a stone to the book and throw it into the Euphrates and make again a solemn declaration as he saw the weighted book sink under the waters, that Babylon should thus sink and never rise again (Rev. 18. 21). He was to close his declaration with the closing words of this prophecy of judgment (v. 58).

Close of Jeremiah's prophecy.

Thus far *are* the words of Jeremiah.

This does not mean that Jeremiah ceased to prophesy in the fourth year of king Zedekiah, but that his prophecies had now been so arranged that this is placed at the end of the whole collection. The chapter which follows is historical, and is added as an appendix.

PART VII

CHAPTER 52.

Destruction of Jerusalem

SUMMARY OF PART VII.

Chapter 52.

Destruction of Jerusalem

	CHAP.	
A.	**52.** 1-30.	Description of the fall of Jerusalem.
B.	**52.** 31-34.	Restoration of Jehoiachin.

PART VII.—A.

CHAPTER 52. 1-30.

Description of the Fall of Jerusalem

THE IMPORTANCE of the destruction of Jerusalem by Nebuchadnezzar in the actual carrying out of the purposes of God, and also in the moral instruction it conveys to all men as to the consequences of departure from God, and of sin, is shown in there being a fourfold description of it in Scripture. It has also prophetic value in its connection with the later destruction of Jerusalem after the Lord had been crucified there, and with the destruction of that mystic city "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11. 8), "that great city, which reigneth over the kings of the earth" (Rev. 17. 18).

The four descriptions are in 2 Kings 25; 2 Chron. 36. 11-21; Jer. 39. 1-14, and 52.

The accounts in 2 Kings and Jer. 52 are similar, though with some differences. That in Jer. seems to have been written after the account in Kings, compare 2 Kings 25. 7 with Jer. 52. 11; 2 Chron. gives a shorter account of the event but relates the reasons that led to the fall of the city. Jer. 39 follows those in 2 Kings and Jer. 52 generally, but with omissions and added detail (as 39. 3) and without the list of the vessels taken from the temple.

CH.

52

ZEDEKIAH.

1 Zedekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was*
2 Hamutal the daughter of Jeremiah of Libnah. And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had
3 done. For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

1-3 Zedekiah's evil course in the sight of the Lord, and rebellion against Nebuchadnezzar.

The siege.

4 And it came to pass in the ninth year of his reign, in the tenth
month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against
5 it, and built forts against it round about. So the city was besieged unto
6 the eleventh year of king Zedekiah. And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

4-5 Jerusalem reduced to extremity through a siege which
6 lasted a year and a half. There was no bread for the people who had flocked into the city from the country.

Jerusalem taken.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

Fate of Zedekiah.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered
9 from him, Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon
10 him. And the king of Babylon slew the sons of Zedekiah before his eyes:
11 he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah: and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

The city and temple burnt.

12 Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, into
13 Jerusalem, And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*,
14 burned he with fire: And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round
15 about. Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the
16 king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

12-16 Nebuzar-adan, sent to destroy the city, came to Jerusalem (2 Kings 25. 8) and three days later (52. 12) entered into it and did his work.

Vessels of the temple carried away.

17 Also the pillars of brass that *were* in the house of the Lord, and the bases, and the brasen sea that *was* in the house of the Lord, the
1 Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took

19 they away. And the basons, and the firepans, and the bowls, and
the caldrons, and the candlesticks, and the spoons, and the cups; *that*
which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took
20 the captain of the guard away. The two pillars, one sea, and twelve
brasen bulls that *were* under the bases, which king Solomon had made
in the house of the LORD: the brass of all these vessels was without
21 weight. And *concerning* the pillars, the height of one pillar *was* eighteen
cubits; and a fillet of twelve cubits did compass it; and the thickness
22 thereof *was* four fingers: *it was* hollow. And a chapiter of brass *was*
upon it; and the height of one chapiter *was* five cubits, with network
and pomegranates upon the chapiters round about, all *of* brass. The
23 second pillar also and the pomegranates *were* like unto these. And there
were ninety and six pomegranates on a side; *and* all the pomegranates
upon the network *were* an hundred round about.

17-23 The temple despoiled. The two pillars of brass, Jachin (He shall establish) and Boaz (in it is strength) broken up, also the one sea and the twelve brasen bulls that were underneath; also the bases which king Solomon had made in the house of the Lord (1 Kings 7. 15-50). The brass was not weighed it was so much, beside the vessels of gold and silver. All were carried away to Babylon. There they disappear until they are seen again at Belshazzar's feast (Dan. 5) and are later restored by Cyrus to the Jews returning to rebuild the temple in Jerusalem (Ezra 1. 7-11). All these vessels are types of spiritual truths, which may be lost for a time through the unfaithfulness of the people of God and then recovered when times of reviving are given.

LEADERS OF JUDAH CONDEMNED.

24 And the captain of the guard took Seraiah the chief priest, and
25 Zephaniah the second priest, and the three keepers of the door: He
took also out of the city an eunuch, which had the charge of the men of
war; and seven men of them that were near the king's person, which
were found in the city; and the principal scribe of the host, who mustered
the people of the land; and threescore men of the people of the land,
26 that were found in the midst of the city. So Nebuzar-adan the captain
of the guard took them, and brought them to the king of Babylon to
27 Riblah. And the king of Babylon smote them, and put them to death
in Riblah in the land of Hamath.

24-27 Principal men among the priests and courtiers and Government officials were dragged out of hiding in Jerusalem, "found in the midst of the city", brought before Nebuchadnezzar and slain.

JUDAH CARRIED CAPTIVE.

Thus Judah was carried away captive out of his own land.

The long threatened calamity had come. All warning and entreaty had failed to bring Judah to repentance and now the judgment had fallen.

CAPTIVES.

28 This *is* the people whom Nebuchadrezzar carried away captive:
29 in the seventh year three thousand Jews and three and twenty: In the
eighteenth year of Nebuchadrezzar he carried away captive from Jeru-
30 salem eight hundred thirty and two persons: In the three and twentieth
year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried
away captive of the Jews seven hundred forty and five persons: all the
persons *were* four thousand and six hundred.

28 Lists of some of the captives. In the seventh year of
Nebuchadnezzar's reign, the beginning of Zedekiah's
reign, 3023 Jews; (from 2 Kings 25. 14-16 it is seen that
in that same year 18,000 were taken away out of Jeru-
29 salem alone); in the last year of Zedekiah's reign, the
year that Jerusalem was destroyed, 832 from Jerusalem;
30 five years later Nebuzar-adan took a further 745 Jews.
There were also other deportations.

PART VII.—B.

CHAPTER 52. 31-34.

Restoration of Jehoiachin

31 And it came to pass in the seven and thirtieth year of the captivity
of Jehoiachin king of Judah, in the twelfth month, in the five and
twentieth *day* of the month, *that* Evilmerodach king of Babylon in the
first year of his reign lifted up the head of Jehoiachin king of Judah,
32 and brought him forth out of prison, And spake kindly unto him,
and set his throne above the throne of the kings that *were* with him
33 in Babylon, And changed his prison garments: and he did continually
34 eat bread before him all the days of his life. And *for* his diet, there
was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

31-34 (2 Kings 27. 25-30) Jehoiachin did evil in the sight of the Lord (2 Kings 24. 9) but submitted to Nebuchadnezzar according to the word of Jeremiah (2 Kings 24. 12), so that though he came into captivity yet in the place of judgment he found mercy. This closes the account of the destruction of Jerusalem, and also the Book of the Prophet Jeremiah. The account of the same event given in 2 Chron. 36, after quoting Jeremiah (v. 21) closes with the beginning of the restoration of Israel and Judah, and the account in Jer. 39 of the fall of the city closes with the deliverance of Jeremiah out of prison (v. 14) and with mercy shown to an Ethiopian (vv. 15-18); 2 Kings closes in the same way as Jer. 52. So that each of the four accounts of this great judgment closes with words of mercy manifested in judgment.

. . . . . .

ACQUAINTANCE with this book makes us acquainted with its author. His bold, eager, sympathetic temperament has resemblances to that of Peter; note his remonstrances with the Lord. His ministry, "a prophet unto the nations" (1. 5) has connections with that of Paul. It was his sorrows on behalf of his people that caused some to say of Jesus that He was "Jeremias" (Matt. 16. 14).

The frequent use of dialogue is very noticeable throughout the book, making both the persons and the teaching living and vivid.

The cutting off of the two men who were most capable of bringing about restoration in Judah, Josiah at the beginning of the history and Gedaliah near the end, was a symptom of the hopeless moral state into which the people had sunk, as was also their deliverance into the hands of evil and incompetent leaders, the people and their rulers being worthy of each other. The cynical infidelity of Jehoiakim and the feeble vacillation of Zedekiah led Judah into the abyss of the captivity. That friend in need, Ahikam; brave, resourceful Ebed-melech; Baruch, faithful through all vicissitudes, are some among the remnant true to their God, untainted by the abominations of heathen idolatry that surged around them. Pashur represents the priests, compliant towards evil, violent against the truth, and Hananiah the false prophets, who ministered to the popular taste. The great overshadowing figure of Nebuchadnezzar is seen as he, with marvellous and ruthless ability, pursues his policy of abolishing all frontiers and nationalities and uniting the whole world into one great kingdom under one supreme ruler.

But above all the Lord is revealed. It is shown how His rule in the world is carried on through a succession of ages or dispensations, though sometimes for long periods two or more may run concurrently. In this prophecy the close is seen of the dispensation during which God revealed Himself in the world through the Kingdom of Israel. The destruction of Jerusalem, that memorable event, was the full stop ending that dispensation. A new dispensation is introduced, that of Gentile dominion, of which Nebuchadnezzar and his reign and his kingdom of Babylon were the beginning. The end of his kingdom is foretold and how it would be replaced by another, that of the Medes and Persians, and so this form of rule continued. At the same time the return of Israel and Judah, and the rebuilding of Jerusalem and the temple are foretold, the very time of their beginning being shown. It is seen too that, although the dispensation of the Kingdom of Israel ended, a still older one,

that of the Law, continued, for on returning from the captivity the Jews were to rebuild the temple and recommence its service. The fulfilment of these things was accomplished as the time for each came. But the return from captivity and rebuilding of Jerusalem was not the end of what was revealed. A "new covenant" was made known, the bringing in of which would mark the end of the dispensation of the Law and the bringing in of the Gospel age. The coming of the Messiah, Christ, is implicit in all these prophecies; apart from it they could not have been fulfilled, so that, not only, or chiefly, in plain statements, but in all kinds of hidden allusions and figures He is spoken of. This explains the many remarkable, unexpected references to Christ which He Himself and the apostles saw in the Old Testament Scriptures.

In our days the "times of the Gentiles" still run their course, the last of the four predicted kingdoms (Dan. 2), the Roman, still remaining. The age of the Gospel also continues.

The revelation given in this prophecy, of the depth and constancy of the Lord's affections towards men, of His grief at their turning away from Him and at the sorrows that come upon them through their love and choice of sin and darkness, of His efforts to win them, of His readiness and ability to forgive and cleanse and restore them, all point to a great necessity in Himself, which could only be met by His becoming man, as He did in His Son, Jesus Christ, and bearing sin, though it involved "death, even the death of the Cross" (Phil. 2. 8). His resurrection was the beginning of that great triumph and victory "to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5. 19).

In considering all that has been already fulfilled of this prophecy and that the course of the centuries has continually run in the direction here indicated, the question naturally arises—What may be learned as to events still in the future? This question can only be answered by taking into account the whole of the Prophetic Word, for the New Testament carries the view beyond what is seen in the Old Testament Scriptures. It cannot, therefore,

be adequately answered from this book alone, but so much is clear, that, as the coming of Christ to save was a necessity of the nature of God and of the need of man, so is His coming again a necessity and a certainty and foretold in all the Scriptures. He will come in glory to crown His work of redemption (John 14. 3), to set up the Kingdom of God (Dan. 2. 44), to judge the world (Acts. 10. 42), to destroy the works of the Devil (1 John 3. 8), to bring in "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3. 13).

"Even so, come Lord Jesus" (Rev. 22. 20).

A New Approach to Church History

The outcome of careful and patient research into an important but much neglected phase of the history of the Christian Church.

THE
PILGRIM CHURCH

Being some account of the continuance through succeeding centuries of Churches practising the principles taught and exemplified in the New Testament

BY

E. H. BROADBENT

Gislingham

With Copious Indices, Footnotes and a Comprehensive Bibliography of Authorities quoted.

400 Pages. Demy 8vo. Cloth Boards. Gilt Stamped

4/- NET

"There is a wealth of teaching, of narrative, and of invaluable information concerning Continental religious life and work from early times down to the present day.—*Evangelical Christendom.*

"It cuts a new swath in the literature of Church History. And it cuts the swath broad and deep and clean.—*Dr. S. D. Gordon, Author of "Quiet Talks."*

"For anyone interested in Church History it would be difficult to suggest a more helpful course of study than that laid down in these introductory pages."—*The Evangelical Quarterly.*

PICKERING & INGLIS

LONDON GLASGOW EDINBURGH

THE STUDENT'S LIBRARY

OF HELPFUL VOLUMES ON THE SCRIPTURES

Uniform Binding in Black Art Cloth. Gold Title on Back.

BIBLE STUDENT'S COMPANION, THE. A Cyclopedia, Concordance, and Commentary in one volume. 5/ net.

BIBLE TEXT CYCLOPEDIA, THE. A complete classification of Scripture Texts. By JAS. INGLIS. 5/ net.

CRUDEN'S COMPLETE CONCORDANCE, with Life of Author, Proper Names, etc. Square shape. 10/ net.

CHRIST IN ALL THE SCRIPTURES. Things concerning Himself. By A. M. HODGKIN. 3/6 net.

EARTH'S EARLIEST AGES, and their connection with Spiritism and Theosophy. By G. H. PEMBER, M.A. 5/ net.

EPISTLE TO THE GALATIANS, THE. A Verse-by-Verse Commentary, with Notes Analytical and Exegetical. By C. F. HOGG and W. E. VINE, M.A. 6/ net.

EPISTLE TO THE THESSALONIANS, THE. A complete Commentary. By C. F. Hogg and W.E. Vine, M.A. 4/ net.

EXPOSITION OF THE REVELATION. With Articles on The Coming Week, etc. By WALTER SCOTT. 5/ net.

FACTS AND THEORIES AS TO A FUTURE STATE. By F. W. GRANT. A Masterpiece on this Subject. 6/ net.

FULLY FURNISHED; or, The Christian Worker's Equipment. Thirty-four Concise Studies. By F. E. MARSH. 4/ net.

GOSPEL OF MATTHEW, THE. A devotional Exposition with Notes. By WILLIAM KELLY. 6/ net.

INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES, THE. By JOHN URQUHART. 5/ net.

JOURNEYS OF JESUS CHRIST, The Son of God. With large Chart in colours. By A. T. SCHOFIELD, M.D. 3/6 net.

PEARLS, POINTS, AND PARABLES. Illustrative and Suggestive Outline Studies. By F. E. MARSH. 6/ net.

PLAIN PAPERS ON PROPHETIC SUBJECTS. A Comprehensive Survey of Prophecy. By W. TROTTER. 5/ net.

STUDY OF THE PARABLES, THE. A Treatise eminently stimulating and suggestive. By ADA R. HABERSHON. 4/ net.

Postage extra: 1 copy 6d.; 2 copies 9d.; 3 copies 1/-

PICKERING & INGLIS, Printers and Publishers

DATE DUE

BS 1525 .B68 56,334
Bible.
Jeremiah :

United Theological Seminary Library
MAIN BS1525.B68
Jeremiah :
3 0645 0005 8485 0